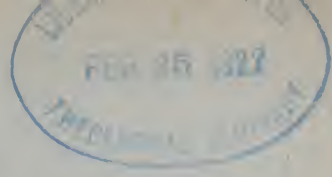




Digitized by the Internet Archive
in 2015

The Outlook of Missions



VOLUME XIX

FEBRUARY, 1927

NUMBER 2



REV. ALLEN R. BARTHOLOMEW, D.D., LL.D.

President of the General Synod and Secretary of the Board of Foreign Missions—
Celebrating in 1927 the Golden Jubilee of His Ministry, Forty Years a
Member of the Board of Foreign Missions and a Quarter Century
Its Secretary

A Message of Thanks

How can I convey in few words all that is in my heart in view of the approaching Foreign Mission Day? Almost every mail brings me sincere congratulations for the part I have had during many years in the missionary work of our beloved Church. These dear friends also are most sanguine as to the results of the Jubilee Thank Offering. Praise the Lord for their hopes and expectations!

Nothing has been a greater help and comfort to me in my work as Secretary of the Board of Foreign Missions than the cheer and support of our pastors and people. I wish to assure them again of my deep and lasting gratitude.

The glory that gathers around the supreme work of Foreign Missions belongs to the Lord and to the loyal men and women who have given of their lives and substance to this sacred cause.

No bestowal of praise for my work can compare with the joy that THE FULL PAYMENT OF THE DEBT will impart to my heart. This can be done, and I believe it will be done, but it will require the united efforts of all who wait upon the Lord and who long to see Jesus reign o'er all the earth. The Jubilee Anniversary is a golden opportunity for the friends of Foreign Missions to show their interest by their gifts in a redemptive work that encircles the globe.

ALLEN R. BARTHOLOMEW.

In Japan, In China and In Mesopotamia



They Are Waiting for Our Answer

The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

CONTENTS FOR FEBRUARY

THE QUIET HOUR..... 50

GENERAL

The Tribute of a Board Member..... 51
These Twenty-five Years..... 53
An Appeal to the Pastors of Our Church..... 55

HOME MISSIONS

Gleanings from Church Bulletins and Letters..... 57
Notes 59
Supporting a Home Missionary..... 60
Semi-Annual Meeting of the Board of Home Missions..... 62
The Country Church Has Her Day..... 63
Observations of the Treasurer..... 65
What the Superintendents Have to Say..... 66
Eastern Synod's Committee on Social Service and Rural Work..... 69
The Social Evangel in the Episcopal Church..... 70

FOREIGN MISSIONS

What is the Use of Faith?..... 71
A Backward or Forward Step—Which Shall it Be?..... 72
Encouraging Answers to Perplexing Problems in China..... 74
Praise 76
Who's Who in Akita Prefecture..... 79
Most Remarkable Letter..... 80
Your Nakamura San..... 81
I Never Thought of That..... 82

WOMAN'S MISSIONARY SOCIETY

Councils of Home Missions..... 83
Thought Nuggets 84
Aboard the President Pierce..... 85
What Do We Answer?..... 86
Temperance Department 86
While Waiting for a Convoy..... 87
The Magic City..... 88
"The Multiplying of the Mustard Seed"..... 89
Rural Leadership as Youth Sees It..... 90
Impressions of the 40th Anniversary—Miyagi College..... 92
Department of Christian Stewardship..... 93
Literature Chat 94
Where Are We Going?..... 95

SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy Name. —Psalm 66:4

We praise Thee, O God our Creator; unto Thee do we give thanks, O God our exceeding Joy, who daily pourest Thy benefits upon us.
—SIMON PATRICK.

“I know not if the blessing sought
Will come in just the way I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.”

Without first love we may retain ceaseless activity, immaculate purity, severest orthodoxy, but there will be no light shining in a dark place.
—G. CAMPBELL MORGAN.

O look upon our contrition, and lift up our weakness, and let the dayspring yet arise within our hearts, and bring us healing, strength and joy.
—JAMES MARTINEAU.

Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, “Don’t you see,
They really cannot live with me?”
—ELIZABETH CHENEY.

What is gold compared with the power to speak and laugh and love? What is a diamond compared with the instinct to pray?
—GEORGE A. BUTTRICK.

Christ assumes the form in which we invite Him, and in which we most need Him.
—FREDERIC C. SPURR.

“For, oh, the Master is so fair,
His smile so sweet to banished men,
That they who meet Him anywhere
Can never rest on earth again!”

Notice His question, “What seek ye?” This is Christ’s question to all who begin to go after Him. He wants us to know ourselves just what it is that we are seeking.
—J. R. MILLER.

Faith is an outward look: it does not look within. It is not what I think, or what I feel, or what I have done, but it is what Jesus Christ is and has done that is the important thing for us to dwell upon.
—D. L. MOODY.

Our gold will buy us many things,—
But when I searched in every mart
I could not buy a happy heart:
The price of this is love, not gold,—
Great love for others, I was told.
—H. G. PERRY.

He built no kingdom, yet a king from youth;
He reigned, is reigning yet, they call His realm
The kingdom of the truth.
—THERESE LINDSAY.

Lead Thou us from the lower life to the better life, that little things may lose their power to vex us.
—GEORGE DAWSON.

Make me, in thought, word, and deed, to love Thee, and thank Thee, and praise Thee, and praising Thee to love Thee more, and know Thee more.
—E. B. PUSEY.

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I know not, Father, teach Thou me,
Help me to live!
—C. MAUD BATTERSBY.

The Prayer

MAKE us to sing Thy song in the light, and in the night to touch Thy hand and be at peace. Grant, we pray Thee, with all other blessings, Thy best gifts, thankful and trustful hearts, that Thou mayest be our Lord and King for evermore.—Amen.

HENRY W. FOOTE.

The Outlook

VOLUME XIX
NUMBER 2
FEBRUARY, 1927

of Missions

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

THE TRIBUTE OF A BOARD MEMBER

Elder David A. Miller

AFTER a continuous service of twenty-five years as Secretary of the Board of Foreign Missions, it is the rare privilege of the Rev. Dr. Allen R. Bartholomew to enjoy the esteem, respect, and highest confidence of his fellow Board members.

Seldom, indeed, are men privileged to serve so long in such a responsible position, and ripen into old age under circumstances so pleasant as surround this much-loved man.

It is the recompense of consistent and conscientious labor of long years, guided by an unflinching faith in the Lord and in the Church.

Forty years ago, when he was elected a member of the Board, he was also chosen its Secretary, and served for three and a half years in connection with his Trinity Church pastorate at Pottsville, Pa. His letter of acceptance at the time showed his clear comprehension of the work; it is reproduced now to show that his conception then has been maintained through all these years.

Pottsville, Pa., July 19, 1887.

Rev. David Van Horne, D.D.,
President of the Board of Foreign Missions.
My dear Brother:

After a season of earnest prayer and careful study, I greatly rejoice that the God of all grace and truth enables me to accept the call to the Secretaryship of the Board of Foreign Missions. The growing consciousness that this is the Lord's doing constrains me to lay my life anew on His altar with the fervent prayer that He will consecrate me to this special work.

Your kind information, and my profitable conference with Father Kelker, has made plain my duty to enter this new sphere of Christian activity. The earnest call lodges in my heart and I cannot get rid of it.

It is needless for me to restate my difficulties in arriving at a decision. The assurance of the confidence and the support of the Board in my arduous labors encourages me to go forward in the name of the Lord and in the cause so dear to my heart.

Pardon my reference to a coincidence, which to me is remarkable, since I shall be the successor of dear Dr. Johnston. By a singular Providence, I had the privilege to visit our late Secretary during the afternoon of his death. He knew me, but he spoke entirely in the language of Holy Writ. He died like the saints of all ages with a prayer on his trembling lips. In approaching the throne of grace with the dear family I felt that the place was holy, for the angels were already waiting to bear his spirit into the home of the blest. I bade him farewell in the sweet hope of an eternal reunion in the Father's house on high, and he gave me his usual blessing at parting: "The Lord be with you."

I pray God that his mantle of a ripe experience, an impressive eloquence, and a burning zeal may have fallen on me *then* and *there*.

There is a great work for us to do in the world. We have begun a good work in Japan. The present is the missionary opportunity of our Church. Now the door stands open. Today the heathen call. Let us improve the golden hour, for the Lord has much people in the Empire of the Rising Sun.

I sincerely trust that the death of a tried and efficient Secretary, and the return of a true and loyal missionary, will cause the light in our dear Zion to shine more and more unto the perfect day. May the great Captain of our salvation lead us on till every soul be won, for Jesus' sake.

Yours in the bonds of the Church,
A. R. BARTHOLOMEW.

The Board was reorganized on April 15, 1873. In 1887, when Dr. Bartholomew entered the Board, there were five missionaries on the field. The budget of expenses was \$11,000 per annum, and the Secretary's salary fixed at \$200. This amount was increased in 1889 to \$600, during the time Rev. S. E. Stofflet, now of Hazleton, Pa., served as assistant pastor.

When Rev. Mr. Stofflet was called to Waynesboro, Pa., in 1890, Dr. Bartholomew resigned as Secretary, due to the earnest request of his parishioners. The Rev. Dr. Samuel N. Callender was elected, and served the Church very acceptably until January, 1902, when he resigned at an advanced age.

One can readily see how during the first fifteen years, as Secretary and member of the Board, Dr. Bartholomew had some wonderful experiences, so that when the call came to him at the annual meeting of the Board held in Grace Church, Philadelphia, March, 1902, he was the one man to whom the members looked to accept the position. The Doctor was then pastor of Salem Church, Allentown, Pa., one of the largest in the denomination, at a remuneration larger than the Board's offer as salary. After three months of mature deliberation he accepted the challenge. The Philadelphia office was established, by invitation of the Publication Board, and for the first time the Board had permanent headquarters. Dr. Callender had resided at Mechanicsburg, Pa., and the meetings were usually held in Salem Church, Harrisburg.

Now began the larger constructive work. There had been a gradual development of the missionary spirit throughout the Church during the twenty-five years of the Board's reorganization, but the progress had been slow. The annual offerings in 1901 were \$39,759.19.

When Dr. Bartholomew became Secretary in 1902, he was urged to institute a more aggressive policy. One of his first duties was to provide the funds to pay for the London Mission property at Yochow City, China, the purchase of which laid the foundation of our China Mission. The Board, then, as now, looked to him to lead the way. The result of these twenty-five years is an intelligent appreciation of the work of Foreign Missions, greater liberality on the part of the members, and a deeper interest in all the work of the Church, besides 116 missionaries on the field, over 300 native workers, and property valued at nearly \$2,000,000. These figures tell a story all their own.

Without aggressive leadership these results could not have been achieved. Dr. Bartholomew has a faith in the divine leadership that does not swerve.

He has been able to transfer this faith to others. He goes ahead while others wait.

He has never lost sight of the bigness of the job.

His sympathy has no bounds. The call from far away is to him as loud as if it were nearby.

He is reasonable, ready to listen to his fellow-members on the Board, and if theirs is a better plan, adopt it.

He is tactful and conciliatory. The many problems that come from the field, and those arising at home, require these talents.

He is aggressive, and ever ready to go forward.

He is cheerful. The burdens of the missionary and the Board are all the lighter for this.

He enjoys the good will and support of his Board.

The men of the Board recognize that with a Church at work at home and a contented and happy missionary force abroad the harvest for the Kingdom of God will be large. The Secretary of the Board has done much to bring about these conditions.

Forty years ago in his first letter of acceptance he said, "I will go forward in the name of the Lord." His absolute reliance on the Lord has been the secret of his strength through the years. He has been enabled to do the work of two men.

His early conceptions have not changed, and if he were to write anew his acceptance today, it would differ from that of forty years ago only in greater zeal to obey the Great Commission of Christ our Lord.

THESE TWENTY-FIVE YEARS

Rev. A. V. Casselman, D.D.

THE election of Rev. Allen R. Bartholomew, D.D., to the secretaryship of the Board of Foreign Missions, at its annual meeting twenty-five years ago, was an action of supreme significance and importance to the Church. At the same meeting the writer was elected the first Field Secretary of the Board. This latter election was a comparatively minor matter and is mentioned here only for the purpose of establishing a rather exceptional right to speak somewhat intimately of Dr. Bartholomew's Twenty-fifth Anniversary.

Under the leadership of Dr. Bartholomew during these twenty-five years, certain definite characteristics have appeared and persisted in the life and work of the Board of Foreign Missions, and through the mediation of the Board have become not only apparent but increasingly dominant in the activities of our Missions and missionaries. These same evident characteristics are but the projected personality of the man of God in whose heart they found existence and in whose life they found expression. Perhaps we shall be the better able to see them in their completeness if they are presented separately. Like the component parts of many complete things, they are seven.

First of all, in the missionary work of the Board for the past twenty-five years there has been constantly in evidence a new and ever-renewed vision. Dr. Bartholomew is pre-eminently a seer. When it became advisable and necessary to publish a periodical for the information and

inspiration of the Church in matters missionary, Dr. Bartholomew called it THE OUTLOOK OF MISSIONS. It was just like him to name it thus. His whole life is one outlook of missions. For all these years he has been the missionary lookout on the ship of Church. There have been violent storms, but he has lashed himself to the mast and refused to come down. There has been thick weather below, but always in the fog his voice has been heard aloft saying, "All's well up here. Straight ahead." His has ever been a *forward look*. He may have looked back now and again, but it was always and only for the purpose of noting progress. His has not only been a forward look but it has been likewise a *far look*. It has taken faith betimes for near-sighted folk to follow him, but their faith has never been in vain. And, while his vision has been forward and far, it has at the same time been a *wide vision*. The whole field of missionary endeavor has constantly been under his eye. Perhaps the predominating characteristic of our missionary work for the last quarter of a century has been vision—and again, predominatingly, Dr. Bartholomew's vision.

Another important result secured to our missionary operations in these twenty-five years has been the development of an adequate and increasingly efficient missionary policy. To be sure, our missionary pioneers, who in these years were in the prime of their missionary vigor, together with their more youthful co-

laborers, had no small part in effecting this desired result by the contribution of experience and counsel. But it was the master mind of Dr. Bartholomew which co-ordinated and articulated the various source materials from home and abroad into a definite policy for the Church. In his wide and cordial interdenominational contacts Dr. Bartholomew has never ceased to be a keen and observant student of national and international missionary principle and practice. In consequence, for the first time in and for our Church there has been developed under his leadership that thing so absolutely essential in these world-wide days—missionary statesmanship.

The establishment of a definite missionary policy was very naturally followed by a third characteristic of these twenty-five years—appropriate planning and effective promotion. During this period the missionary task of the Church was surveyed in its entirety from time to time as occasion demanded. Then plans were wisely laid for satisfying the demands of the immediate present and providing for the opportunities of the future, as they appeared. In the early days of our missionary administration plans were made for the most part to meet the emergency of situations as they arose. Under the leadership of Dr. Bartholomew the plans have been far-sighted and long-distance ones, so that when the emergency arose there were immediately present methods and means with which to meet it. In truth, I rather suspect that there have been occasions when Dr. Bartholomew even planned the emergency! With the effective promotion prepared to present these plans to the Church and make them operative there, we are all familiar. This very familiarity proves the effectiveness of the promotion. Trace back these methods of missionary propaganda which have become a very part of the Church's life and you will find that the great majority of them originated in the fertile field of Dr. Bartholomew's missionary genius.

Another feature of our missionary work for these twenty-five years which calls forth commendation is the ever-increasing liberality of missionary offer-

ings. That we have not attained unto perfection in this matter, none will refuse to admit; but that we are progressively on the way to that goal, none will deny. Now it takes a liberal man to lead other men to liberality. Such an one is Dr. Bartholomew. It is to be doubted whether there is any official in the Church who has given more liberally to the cause he represents than Dr. Bartholomew. It is in his heart, this thing. Years ago it was my delightful privilege to be a guest in his home on his birthday. When we uncovered our plates at breakfast that morning, each of us found thereunder a gift of money. It was his birthday, but we got the presents. It was his birthday party, but it was our surprise party. It is this liberal heart of his that has made him our peerless leader in liberality.

Still another thing which has been delightfully characteristic in these twenty-five years of missionary administration is the personal interest and touch brought to the work and to the workers by Dr. Bartholomew in his official capacity as Secretary. To no one is this fact more significantly known than to the missionaries. Every one of them is the object of his special care. He is their shepherd and he "knoweth his sheep by name." Every missionary realizes that he may go straight to Dr. Bartholomew with anything and be assured of an immediate hearing. The same intimate knowledge is his with regard to the work. He is personally interested in every phase of it and is in intelligent touch with every portion of it. His contact with the home Church reveals the same intimate characteristics. It is to be doubted whether any other missionary Secretary in America writes as many personal letters as Dr. Bartholomew. It is the rule of his office that every communication received shall have his personal attention and reply. Whether the toll that it takes of his time and energy is in value received may be questioned. But it is his way. And who that knows it does not love it?

Closely associated with this last-mentioned feature is another characteristic of Dr. Bartholomew's leadership which is a thing so intimate, so personal that one hesitates to speak of it lest he spoil it. It

is not a thing to be dragged about for public exhibition; but for these twenty-five years it has been a part of our missionary history so real that mention needs be made of it. It is that quality of soulful sympathy and tender-heartedness which has penetrated and permeated the official relations of our beloved Secretary of Foreign Missions. The missionaries know this full well. Their joy has been his joy; their sorrow, his sorrow; their success, his success; their distress, his distress. With the change of a single word he could say with the Master Missionary: "That which cometh upon me daily, the care of all the missionaries. Who is weak and I am not weak? Who is offended, and I burn not?" And the pastors know it, too. How often in the church judicatories, when some great crisis of Missions was on and difficult requests had to be made, have we heard his sympathetic voice say, "Brethren, I still have the heart of a pastor and I know what this means to you." Thank God for a Secretary with a great heart.

Then, finally, there has been ever-present in these twenty-five years the challenge to continued advance. The way forward has not always been easy and upon occasion it has been hidden and unseen. But there has always come to the Church the challenge to advance by sight, if possible, or, that failing, then by faith. We have had in a recent five-year period what was known as "The Forward Movement"; but Dr. Bartholomew has been leading a forward movement of his own for twenty-five years. Last year much was said in the Church about the Forward Movement finish. It is characteristic of him that, when Dr. Bartholomew, as one of the commissioners of the Forward Movement, was asked to write

an article summing up its work, the burden of his message was that the Forward Movement was not finished but only begun. For him the forward movement of missions will never end. There is no more crucial question before the Church now than this: After a generation of leadership in progress, shall this man of God, now when the burden of years begins to weigh heavily upon him, be compelled to substitute for his customary challenge to advance, a call to retreat? God forbid!

However, the finest thing which can be said about this anniversary of Dr. Bartholomew's is that it is not his at all. When Paul and Barnabas came back to Jerusalem to report their missionary activity to the home Church, we are told that "they declared all things that God had done with them." We turn from the man of God to the God of the man. The happenings of these twenty-five years are but the record of what God has been doing with His servant. The man is but an incident in the Providence of God. In the celebrating of this anniversary we are not merely applauding a person; we are approving a plan, a divine plan. Now there is no finer commendation this side of heaven than for the Church of God to identify the life work of a minister of God with the plan of God. With respect, honor, and love the Church at this time affectionately makes this identification in the matter of the secretarial life of Dr. Bartholomew during these twenty-five years and in doing so records its confident expectation that future years will reveal the more fully the great contribution Dr. Bartholomew has made to that ultimate aim of all missionary organization and administration—the accomplishment of the missionary enterprise.

AN APPEAL TO THE PASTORS OF OUR CHURCH

Dear Brethren:

Conditions that could not be foreseen by the keenest human intelligence are in the main responsible for the major part of the present indebtedness of the Board of Foreign Missions.

Why did the Board allow itself to get into such a condition? How did this debt

come about? Would not ordinary business sense have prevented such a situation, as we are now in, from arising?

Faith must necessarily be a large element in such an enterprise as Foreign Missions—faith in God and faith in the membership of the Church.

When a college building burns to the

ground, when, through a sudden war the rate of exchange reduces the missionary's salary by one-half, when a devastating famine stalks at the very door of the missionary workers, when unexpected death invades the missionary ranks, when faithful missionaries can only be rescued from the grip of bandits and from probable ruthless slaughter, by the payment of ransom money, only two ways are open to the Board of Foreign Missions.

One is to say, We have no money to rebuild the school, to pay the missionaries, to relieve the famine, to bury the dead and take care of the living, or to rescue the workers from a living or actual death.

The other is to say, Surely the Church will not want us to stand by helpless and impotent in these unforeseeable emergencies. Therefore, with faith in God and our Church we will do what Christian men must needs do, under such circumstances, whether the resources for doing it are in hand or not, in the confident assurance that the Church will honor our faith.

My firm conviction is that any other fifteen men of our Church, eight ministers and seven elders, would have done substantially the same as our present Board, under similar circumstances, because there was nothing else to do. For these are not imaginary situations, but actual experiences through which we have passed, and these are responsible for the greater part of our debt, as you will see from the records.

I am a pastor and know your problems, but I also hold a responsible position on your Board of Foreign Missions and I adjure you with all the earnestness at my

command that you help us to arouse our entire Church to a sense of the urgency in the present situation.

Assurance is coming to us on every side that men will do their utmost to help, but we need the co-operation of all. Will you not lay this cause before your people in the strongest and most sympathetic manner possible, and urge upon them the necessity of the whole Church pulling together to lift this crushing burden out of the way of progress of the Kingdom of God?

God uses human instruments in the accomplishment of His purposes. My visit to the Foreign Field has revealed to me the magnitude of the work which He has done largely through our Secretary, Dr. Bartholomew, and this estimate of his achievements is borne out by the many tributes to the character of our Missions in Japan, China and Mesopotamia, by members of other denominations as recorded in our Church papers.

Dr. Bartholomew does not need our praise or the honor that we wish to bestow upon him, but we need, for our own good, the sense of appreciation for such noble and unselfish service; and for the integrity and good name of our Church, we should not allow his heart to be crushed, by refusing to honor his faith in God and in us.

God grant us all to see our duty in the light that radiates from the cross of His Son.

Fraternally and sincerely yours,

C. E. CREITZ, *President*,
Board of Foreign Missions.

Reading, Pa.



These were sent to Japan and China in 1926. When the need is so great, shall we send no workers to fill vacancies?

YOUR GIFT WILL BE THE
ANSWER

Home Missions

CHARLES E. SCHAEFFER, EDITOR

GLEANINGS FROM CHURCH BULLETINS AND LETTERS

DURING the month various Bulletins and pastoral letters come to our desk from our Missionaries, and these contain many interesting items which we often wish we could share with you. The following paragraphs have been picked out at random, and we trust that they will prove of interest and of help to those who may read them:

"Have faith in yourself and your power to do and others will believe in you. Have faith in others and they will measure up to your faith. What good comes of skepticism? Faith faces facts and knows what it must do to win. It does no good to undermine all life by skepticism. Few things fail born of high faith. Faith forgives and lifts. It does not destroy. Faith belongs to the living, achieving soul. 'This is the victory that overcomes the world, even our faith.'"—*Bulletin of Grace Church, Buffalo, N. Y., Rev. J. W. Neville.*

* * *

"The importance of regular and conscientious attendance upon the services of God's House cannot be stressed too much. The cause of Christ, the Church itself, and even the kingdom of God, are dependent upon those who look with conscientious scruples and with seriousness upon their obligation to be in their places in God's House at the stated time. Those who count are the regular, day in and day out, faithful, loyal, dependable, reliable, constant, enduring, ever-present, soldiers of the cross. These are they, too, who procure for themselves the greatest degree of satisfaction and the largest measure of reward. Every hour you spend in church makes you that much more of a man. Don't stay away from church because it is not of your denomination; the same excuse would keep one out of heaven. Go to church to compare yourself, not with other men, but to bring your

life alongside the life of the Man of Galilee. Your whole family will feel better if you go to church regularly."—*Bulletin of St. Stephen's Church, Harrisonburg, Va., Rev. J. S. Garrison.*

* * *

"How much does the Church mean to you? To some it means a great deal and to others it seems to mean very little. We have noticed, however, that it means most to those who attend more regularly, and we are convinced that folks who seldom attend Church, are themselves the greatest losers, although many times they do not realize this fact. Beginning March 20, Evangelistic Services under the leadership of Rev. Elmer M. Moser, of Moody Bible Institute, Chicago, will be held in our Church; let's begin a revival right now by better church attendance—what do you say?"—*Pastoral Letter from Rev. Harlan J. Miller, Ohmer Park Church, Dayton, O.*

* * *

Reformed What?

Reformed Presbyterian? Reformed Episcopal? No! The Reformed Church is as old as Protestantism herself. Our church had her start in Switzerland primarily, but the movement spread into Huguenot France, Holland and western Germany. Ulrich Zwingli was the pioneer leader and his work paralleled that of Luther's in Germany. We are therefore over four hundred years old. A little later John Calvin came to Switzerland, from France and originated the "Reformed Theology" which became the foundation of a large part of Protestant thinking for several centuries. Much of his thinking is now outgrown; but he was then a great force. The early history of many younger Protestant denominations leads to the feet of this scholar.

About three-quarters of a century ago a new Reformed theology challenged

Protestant thinkers in America. It was known as The Mercersburg Theology. It was basically evangelical, but undertook to present Christianity with historical and critical background. It caused quite a stir in its day; but today its claims are practically approved by every liberal Protestant. The Reformed Church believes in an educational religious process rather than in more dramatic methods of evangelism. She stands for religious toleration and patience with human nature.

With this background the local Church of the Ascension believes in a free pulpit, subject to no intimidation from any members. We believe in interdenominational and community co-operation for everything which advances the cause of good will and Christian service. In the fellowship we tolerate no class spirit; rich and poor are treated the same. We pride ourselves upon our spirit of congregational co-operation. On this basis, we solicit any one's uniting with us and are glad to receive them by letter, by reprofession or confirmation.

The pastor is glad to render service to any and all in church or the community who seek The Christ and His Kingdom.—*Bulletin of Church of Ascension, Pitts-burgh, Pa., Rev. H. L. Krause.*

* * *

"Not all resolutions are made upon New Year's Day, perhaps few, but the day matters little so long as they are made. A forward-looking, onward-going Church makes resolutions as clearly

as does an individual. What looks good to us we desire and go after. May the object of our desires afford us a noble challenge. We are bound to be desiring something and doing something. A worthy goal keeps the ship well-balanced and riding the storm. Worthy desires stimulate high purpose and strong action. If we set as a goal for 1927, an increase of 100 new members, the raising of the budget in full, a new community house and educational building, and the continuance of an A No. 1 church and community program it will be the making of us. A ship with an important commission or a valuable cargo will make port, and what a gallant ship it will be!"—*Bulletin, Grace Church, Buffalo, N. Y., Rev. J. Wallace Neville.*

* * *

It is within the power of every one of us to serve the Church in some way, no matter how humble our station or limited our talents. We can at least attend regularly and arrive on time, listen attentively, join heartily in the singing, give cheerful financial support. We can pray for the Minister before the service rather than criticize him afterward. We can always speak a pleasant word to strangers, and frequently we can ask an acquaintance to accompany us to Church. We can encourage the children to prepare their Sunday School lessons and try to give them an insight into the duty and grace of giving. We can do extra work for the Treasurer in an emergency. There are always sick to whom we can show kindly

(Continued on Page 84)



NEW
CHURCH
AND
PARSONAGE,
KANNAPOLIS,
N. C.

NOTES

AS has been its custom for a number of years, the Board of Home Missions sent the December checks to its Missionaries before Christmas, with a Christmas letter from the General Secretary. Many expressions of appreciation have been received, of which the following is a sample: "Many thanks for your kind greetings for this great Season and the many good wishes, also for the advancement of my check. Our Festivals were all very fine and therefore we could enjoy ourselves very well, but let me assure you that your letter increased our happiness; it meant much to us here."

* * *

From December 5th to December 12th, Dedication Services were held for the fine new building of the Ebenezer Reformed Church, Sheboygan, Wisconsin. This completes the plant which was started in 1914, at a total cost of about \$41,000. This mission now has a building adequate for all needs—a church auditorium, Sunday school and class rooms, church office, a finely equipped kitchen, a dining room and a mothers' rest room, and can serve the community and public in every way.

* * *

Grace Church, Buffalo, N. Y., of which the Rev. J. W. Neville is pastor, has an organization known as the Church

Cabinet. This Cabinet is composed of the President and Secretary of each organization of the Church. Its chief function is to discuss and agree upon a general program of action in which the various societies of the Church are interested. No organization can get anywhere without a plan of action and co-operation. No man can lead his forces to victory without it. The Consistory meets with this organization for special consideration.

* * *

The Mission at Kannapolis, N. C., of which the Rev. L. A. Peeler is pastor, has laid plans to clear its beautiful church from all indebtedness. The Board is helping them to accomplish this through the Forward Movement and in other ways, and it is hoped that they will succeed in their plans within the next five years.

* * *

One of the Missions with a gratifying history reached the climax of its career on December 12, 1926, when it dedicated its newly completed church building. Grace Reformed Church, Toledo, Ohio, of which the Rev. Ellis S. Hay is the pastor, was enrolled as a Mission, September 1, 1900, and went to self-support July 1, 1925. In the twenty-five years it has ministered to a great many people, paid off its debts on its original building and now rejoices in a well-proportioned build-



HUNGARIAN
STUDENTS
WITH DR.
SCHAEFFER
AND
REV.
ANDREW
SZILAGY



NEW
BUILDING,
GRACE
CHURCH,
TOLEDO,
OHIO

ing. The Board aided in financing this and extends its congratulations and best wishes for its growth and success.

* * *

"*The Fellowship of Prayer*" for 1927 has just been published by the Commission on Evangelism and Life Service of the Federal Council. Copies can be secured from Dr. C. L. Goodell, the Executive Secretary, Room 60A, 105 E. 22nd Street, New York City, at a cost of three cents each for single copies, or two cents each for quantities of 25 or more. We would suggest that orders be sent at the

earliest possible date that you may have the booklets in good time for use during the Lenten Season—March 2 to April 17th.

* * *

Some weeks ago the students from Hungary who are studying in this country, paid a visit to Philadelphia, where a conference and luncheon was held for them by the General Secretary of the Board and by Rev. A. Szilagy, pastor of the Hungarian Presbyterian Church, of Philadelphia. We are pleased to show you a picture of this group.

SUPPORTING A HOME MISSIONARY

By Wm. F. DeLong, D. D.

THe Reformed Church in the United States, through its Board of Home Missions is supporting 271 Home Missionaries scattered all over the country. To many people this seems a large number, and in fact it is so, but the number could be greatly increased were the funds available. Many unchurched fields are being offered to our Church, but we cannot occupy them now. Saying NO to an urgent appeal often creates heartaches not only to the one appealing, but also to the one to whom the appeal is made.

The Board of Home Missions has got-

ten to the place where it is not justified to assume any more additional work. We are beginning to "*mark time.*" That means that we are waiting on something or somebody. Marking time has the tendency to spoil the morale of the Church, it certainly does so in an army.

Is there a way out of this rather precarious position? Immediately I hear someone say, "*Pay the debt.*" We say, "*Yea and amen.*" How is it to be done? The Board might put on a special campaign or drive, but again we are told that the Church is getting weary of campaigns

and drives. Can we not find a way whereby this debt or deficit can be gradually reduced and yet have the work go right on? We believe there is.

First, let the Board of Home Missions have its apportionment in full, because in that apportionment is an item of \$50,000 for the deficit. Second, have some of our larger and stronger congregations take on the annual support of a Home Missionary. This, of course, in addition to their regular apportionment on Home Missions. Is this something new? Perhaps so in our Church, but not so in some of the other denominations. In the United Brethren Church, one of our children, there are congregations where this plan is carried out. We know congregations in that communion where a congregation has its local pastor, its foreign missionary pastor and its home missionary pastor, the salaries of the three paid by the local congregation. The salary of the two missionary pastors is put into their budget at the beginning of the year.

Do we not have congregations who could take on the support of a Home Missionary who receives \$500 or even \$800 support from the Board? If this is too high we have some who receive less than that. This would not only help in the support of this missionary, but would help to increase the interest of that congregation in Home Missions. This Home Missionary pastor whom that congregation would support would keep the supporting congregation informed as to the work he is doing. He should submit quarterly reports to the congregation giving the support.

The Field Secretary has tabulated the Missions into different classes, i.e., those receiving \$100.00, \$200.00, \$300.00, etc., appropriation annually from the Board towards the support of the pastor.

Is this plan worthy of consideration in our Church? If after reading this article you wish to discuss it more, address the Field Department of the Board of Home Missions, 1505 Race Street, Philadelphia, Pa. Some of our congregations are doing this for Foreign Missions, why not also for Home Missions? Which congregation will have the honor to begin this kind of work in our denomination?

(Continued from Page 68)

neighboring congregations as have expressed a willingness to co-operate, and some very personal work has been done in this way. A visit to the Schaff Building is being planned for all of our day students, to enable them to become more familiar with the workings of their own denomination, etc. A picnic will be held some time in May. In response to an appeal letter sent out in December, \$141 has been received.

Dr. William F. DeLong, the *Field Secretary*, reports as follows: "Immediately after the meeting of the Executive Committee on October 14, my attention was given to the completion of the schedule of the Group meetings in Commemoration of the 100th Anniversary of organized Home Mission work. Forty-four of these meetings were held. A representative of the Board was present at each one of these meetings except two. I attended and gave the address at six of these meetings. During November I spoke at seven churches when they observed Home Mission Day. At all these meetings and services I tried to emphasize the Centennial Fund. Since November 15, I have devoted the greater part of my time to the sale of the Bonds. This work has been encouraging. Almost daily, inquiries are received from members scattered all over the church. I have a number of very good prospects whom I am planning to see within the next few weeks. I am convinced that there will be no difficulty to dispose of these bonds."

Dr. Paul H. Land, the *Harbor Missionary*, reports that he is continuing his work in the interest of the immigrants arriving here, and their number is still very large. He asks that every member of the Board shall use his good influence to see to it that the proposed radical reduction of the Quota for Northern Europeans will not take place on July 1st, as these people have always made up the best part of our immigration. He is still issuing the "Einwanderer Freund," which is being read with undiminished interest by more than 3000 readers. It also goes to Europe and is considered an important adjunct to various institutions where immigrants seek information.

SEMI-ANNUAL MEETING OF THE BOARD OF HOME MISSIONS

THE semi-annual meeting of the Board of Home Missions was held on Tuesday, January 11th, 1927, at Headquarters, Philadelphia. Most of the routine and detailed matters were attended to by the Executive Committee, which held its meeting preceding that of the entire Board, and therefore much time could be given to the discussion of policies and matters of vital interest to the Board, the Missions and the Church at large. One of the important matters on which the Board took definite action, was the election of a Superintendent for the new Department of Evangelism. Rev. Rufus C. Zartman, D. D., who for some years has been the Evangelist of the Eastern Synod, was unanimously elected to this office, beginning his work April 1st, 1927.

A request had come from the General Synod asking that all Boards make their fiscal year the calendar year, and the Board took action to that effect, therefore the accounts of the Board will close December 31st, instead of June 30th as heretofore. The matter of making the Forward Movement allotments to the Missions was referred some time ago to a Special Committee. This Committee made a final report to the Board at this time, giving their recommendations, which the Board adopted. In due time the Treasurer will make these adjustments. Other important matters were gone into very carefully, but for various reasons could not be decided at this meeting, but were laid over. There were many requests for enrollment of new Missions, and the Board found it necessary to take on five, namely: a new Japanese Mission at Sawtelle, California; a Hungarian Mission in Fairfield, Conn.; a rural field at Sabillasville, Md.; the Pleasant Valley Community, near Dayton, Ohio, and a Mission at Leola, S. D.

Seven resignations were accepted by the Board, namely: Rev. Richard Rettig, from Omaha, Neb.; Rev. H. J. Herber,

from Hale Memorial, Dayton, Ohio; Rev. Bela Bertok, from the Hungarian Mission at Gary, Indiana; Rev. Alex. Harsanyi, Ph. D., from the Hungarian Mission at Ashtabula, Ohio; Rev. G. A. Zimmer, from Broadhead - Albany Charge; Rev. William Schmidt, from Heil, N. D., and Rev. Fred Wentzel, from the Rosedale Charge, Pa.

The following men were ordered to be commissioned for vacant Missions: Rev. J. D. Bright for David Mission, near Dayton, Ohio; Rev. F. P. Franke for Marengo, Iowa; Rev. G. A. Teske for Larimer, Pa.; Rev. Edmund Vasvary for Westside Hungarian Mission, Cleveland, Ohio; Rev. Joseph Urban for Hungarian Mission, Fairfield, Conn.; Rev. K. Suzuki for Japanese Mission, Sawtelle, California; Rev. Peter Bauer for Leola, S. D.

The report of the Treasurer showed net receipts for the quarter of 83,799.05 in the General Fund, with net expenditures of \$92,179.22. In the Church Building Fund Department, the net receipts amounted to \$20,022.88, and collections on investments of \$20,271.06, making total receipts of \$40,293.94, with net expenditures of \$66,209.38, of which \$54,883.73 represents new investments.

During the quarter many of the Missions were helped in the matter of financing new church buildings, and a lot was purchased by the Board at Cuyahoga Falls, Ohio, where the Avon Street Mission, Akron, will relocate as soon as a building can be erected.

The General Secretary reported on his recent visit to the Pacific Coast, where he participated in the dedication of the fine new church building for our Mission at West Hollywood, and ground-breaking for the new First Church, Los Angeles.

The quarterly meeting of the Executive Committee of the Board will be held on April 22nd, 1927, at Headquarters, Philadelphia, at 9:30 A. M.

B. Y. S.

"I cannot do without THE OUTLOOK OF MISSIONS. I am greatly interested in Missions. I am so glad our Reformed people are doing such noble work."

MRS. L. F. WAGNER, *New Hanover, Penna.*

THE COUNTRY CHURCH HAS HER DAY

By Ralph S. Adams

The Reformed Church in the United States had the distinction of entertaining the Home Mission Council and the Council of Women for Home Missions in their annual business sessions from January 4 to 7, 1927. The meetings were held in the Schaff Building, and our Board of Home Missions acted as hosts. These two important interdenominational Home Missions bodies have as their constituencies the Boards of Home Missions and the Women's Missionary Societies of 28 of the leading Protestant denominations in the United States and Canada. Our own Board of Home Missions and Women's Missionary Society have long been members and supporters of these two bodies, and have furnished a number of officials and chairmen of important committees of both bodies.

This annual session was given over largely to the interests of the country churches and many very interesting addresses and discussions marked the program, all of which impressed upon the delegates and visitors present the thought that the country church, which is facing many serious problems that are threatening its existence, is the backbone of the entire church, while at the same time it has been for many years the most neglected and abused portion of the church.

Dr. Malcolm Dana, director of Country Church Work of the Congregational Church, delivered a very splendid keynote address on "The Needs of the Country Community and the Objectives of the Country Church." His remarks are very significant and should be printed in these pages in full. This is likely not possible, so we shall content ourselves by quoting from his address some of the most challenging of his statements. The statistical background of the country church was especially challenging. His remarks follow:

"The Institute of Social and Religious Research is sponsor for certain figures and facts which appear in that little book, 'Empty Churches,' written by Dr. C. J. Galpin of the United States Bureau of Agricultural Economics. Dr. Galpin sug-

gests that it is generally supposed that country people are intensely religious and inveterate church goers. Yet the figures show that after one hundred and twenty-five years of preaching and evangelizing, only one-fifth of them go to church. There are, roughly speaking, seventy-two thousand communities within the town and country area of the United States. Thirty-three thousand eight hundred and eight of them, or forty-two per cent., have churches but no resident pastors. Seven out of ten of these churches have only a fraction of a minister apiece. Thirty-four thousand one hundred and eighty-seven additional ministers would be required, each giving full time to his work, to provide a minister for each pastorless community. And the wrong is mostly against the open countryside! Seventy-eight out of every hundred town churches have resident pastors, whereas only seventeen out of every hundred country churches have them. And finally, of the one hundred and one thousand town and country churches in the United States, two-fifths of them are standing still or losing ground, and only one-half of them are making a ten per cent. gain yearly.

"There are four million more children in the thirty-two million folks living on the farms than in any like number of city folks anywhere. Yet, one-fourth of the rural churches have no Sunday schools. One million six hundred thousand children live in communities without a Sunday school, and two million seven hundred and fifty thousand more do not attend Sunday school for other reasons. It is a terrible indictment which tells us that four million farm children are pagan and without knowledge of God, that youth is going to the cities pagan from farm homes which were once pious and godly, that twenty-seven million of all children in the land are not in Sunday school. Seven out of ten of them getting no religious instruction at all. Dr. Galpin is certainly right in his conclusion that Bible illiteracy ranks as a problem with book illiteracy and that as great unanimity must

be shown in rooting it out as is shown in the efforts to eradicate book illiteracy.

"This deplorable state of affairs is due to the two great sins of Protestantism—over-churching and under-churching, the latter being quite largely a consequent of the first.

"Churches engaged in a competitive struggle to perpetuate themselves seldom put Kingdom interests first. Surveys made pretty much all over the country reveal the indisputable fact that where there is congestion of religious privilege there will be found a corresponding lack of any concern for the open country.

"An outworn theory that 'competition is the life of trade' survives in a super-abundance of similar kinds of businesses. And this goes over into religion. The latter is highly competitive with methods used in that competition which high-grade doctors, lawyers, bankers and even business men, would not tolerate in their professional relations with each other. Robbing a bank is a crime. Stealing churches or church members is often taken for religious enterprise. In a drab environment the church buildings are often drabbier still. They are not structures of which the community is most proud. I often think it is not much short of an insult to ask the Almighty to meet his people in some of the churches I see. Few churches have a real program which, together with buildings and equipments, is directly related to the actual needs and opportunities of the community.

"If machine farming and scientific agriculture are going to require fewer and fewer people upon the land, then the task is one of preserving the high quality of those rural peoples. And that is the chief function of the town and village church.

"Competing churches cannot command a ministry which will rank with the educated farmer of today, afford equipments which will compare with the school buildings going up in almost every village and town, or support programs abreast of modern business or agriculture. Federated efforts can!

"Young people are leaving the country to a large extent because of a desire for much that stronger, better and more interested churches might easily supply.

"A specialist on religious education, himself a middle aged man, warned us that the church was in reality an adult institution and that we gray heads had better bethink ourselves as to whether we are not trying to super-impose a grown-up institution upon a youth of clearer vision, more catholicity, and equal convictions with ourselves.

"Youth is as ready to respond to the heroic as ever! But how much of the heroic is there to challenge him in the religious atmosphere of the average village or town? Hosts of young folks are flocking to the agricultural colleges, the very ones who should return to the country as religious leaders. They are fitting themselves, apparently, for every kind of leadership except the religious. Why? Many will tell us in all frankness that the ministry of a country church is not a man-sized job, and that the work of the country agent, the farm bureau representative, and the home economics specialist, is more fundamentally religious than the ministry under small-town conditions. These young people are not hesitating to adopt the country as a field for their life work. But they propose being apostles of co-operation and discouragers of everything that savors of the individualistic or sectarian.

"What is our way out? This! An inter-denominational and sacrificial team-play in which every denomination shall really be willing to put Kingdom interests first! The sin of Protestantism has not been one of ignorance, but of willful persistence in the face of known or easily ascertainable facts.

"I believe that denominations will continue for years to come, and that they should therefore perfect their team-play. During the war every company in the A. E. F. strove to become the crack company, surpassing every other in efficiency and military discipline. But this was not the ultimate aim. It was to be done so that the United States should have the finest army the world had ever seen, and so win the war. And when the battle was joined the army knew no division, but was a fighting unit."

And then Dr. Dana closed with these very interesting suggestions:

(1) That a special committee, together

with the two Executive Secretaries of these Councils, be empowered to bring together a meeting of the highest officials of the denominations represented in these two Councils, to thoroughly consider the over-churched and under-churched conditions throughout the land, whether of home missionary or self-supporting churches, for the purpose of devising some immediate and comprehensive plan for freeing men and money from congested areas for use in the yet unserved American countryside.

(2) That the committee be requested to call into co-operation the personnel, method and data of the Institute of Social and Religious Research, the Research Bureau of the Federal Council of Churches of Christ in America, and kindred agencies, to plan this enterprise.

(3) That all agents of denominations immediately in touch with the churches, and through whom adjustments must be made, shall be somehow definitely instructed to lend every assistance in encouraging and helping every movement looking toward a reasonable and wise co-operation or federation of churches and peoples, and that they be assured that such doing will receive highest merit at the hands of their own denominational officials.

(4) That a militant campaign of education be inaugurated at once for the instruction of people and churches in the

need and advantage of Christian people coming together into larger church units, and to help them in adopting the best forms of union and the wisest methods of securing the same.

(5) That the Council's committee be authorized, collectively or individually, to attend the next annual meetings of the various denominations to secure some measure of approval and adoption of the above suggestions.

(6) That the advisability be considered of an inter-denominational endowment or subsidy fund to be used in carrying the gospel to people and churches in neglected areas, work which can never become self-supporting, and which is too large a burden for any one denomination to assume.

(7) That the following goal be set, and the slogan adopted, by these two Councils — STRONGER A N D BETTER TOWN A N D C O U N T R Y CHURCHES, and RELIGIOUS PRIVILEGE FOR EVERY UNREACHED PERSON IN AMERICA within the next five years.

Madam President and friends: This will be a magnificent way to meet the needs of the Country Community and will allow the Country Church to reach its ideal objectives."

These suggestions were referred to the Joint Committee on Comity for consideration and possible action.

OBSERVATIONS OF THE TREASURER

J. S. Wise

SOME years ago the Rev. Dewalt S. Fouse, D. D., addressed the students of Heidelberg University on the subject of Missions. Dr. Fouse was then the Superintendent of our Western work. In handling his subject, he devoted the introduction to the foreign aspect of the missionary task. He lauded the Foreign Missionary, depicted his self-denial in leaving the home land, complimented him for his willingness to forego the social and spiritual contacts to which he was long accustomed, as well as the fellowship of his friends and kindred. The Church fully understands this and consequently the Foreign Missionary becomes

a hero. "But," said the good Dr. Fouse, "there is as challenging a field open to young men as that occupied by the Foreign Missionary! That field is the United States of America!" And then he painted the needs of the great West in which he served. He pointed out the sacrifices that must needs be made in its behalf. He prophesied concerning its future and challenged the young men to devote their lives to the Home Mission field. He even stated, what is now generally accepted, that unless America is won for Christ, there is very little hope of Christianizing the rest of the world. "As goes America, so goes the world," coined long after-

ward, expresses the same thought. He also warned the students not to look for the honor, the halo or the heroic. In many cases far greater sacrifice, often greater isolation and in every case far less appreciation must be expected. The glamor of strange adventure is removed. Ignorance, superstition and heathenism of other lands are put into a different class from the same qualities found anywhere in America. Therefore to be a Home Missionary, often requires even greater heroism than to be a Foreign one.

The other day one of our well-known Home Missionaries from Ohio, related the above facts substantially as I have given them. He told me that he was one of the students who heard it and that it made such a profound impression upon him, that he then and there decided to become a Home Missionary and devote his life to the task. This good Brother (whose name I must not mention because he enjoined me not to do that) told me that several times during his career he was tempted to accept one of the more lucrative or desirable (?) pastorates that have been offered him, but refused all such calls because of his early consecration to Home Missions. And further, that his temptations were often accentuated by the thoughtless remarks from other ministers belittling the Home Missionary. "Oh, he's only a Home Missionary" is altogether too common. It is

heartless. The man who makes it, only reveals his own lack of knowledge of the present tremendous task of Christianizing America—and that is what Home Missions really is. Every pastor whether his congregation is a self-supporting one or not, is essentially a Home Missionary. If perchance he has otherwise interpreted his job he has unconsciously circumscribed his opportunities. Perhaps that is why so many congregations fail to accomplish very much. In other words, "they never seem to be getting anywhere."

Yes, he's only a Home Missionary, but as I listened to his story with its joys and sorrows, its discouragements and successes and then observed the glow of his countenance, I was startled. In imagination I beheld the halo hovering over his brow. We of the Board know his worth. We have many more like him. If it were not for the modesty of our men, I should like to write up other concrete experiences, as well as name many of these faithful laborers in the Lord's vineyard. If the Church knew them and their work more intimately, I feel sure it would accord due honors to those whose job is in America. Dr. Fouse sensed the situation years ago. It still exists. The Home Missionary has been "unhonored and unsung." Perhaps it is best that he should remain so, but I have serious doubts about it!

WHAT THE SUPERINTENDENTS HAVE TO SAY

IN the *Department of the East*, Superintendent J. M. Mullan reports that during the quarter he visited 29 Mission charges, conferring with the consistories. He also visited 12 other churches, and in addition took part in the Centennial Celebration in the Schaff Building, attended the meetings of the Pittsburgh, Potomac and Eastern Synods, where he conferred with Missionaries and elders, and held half-day conference at Potomac and Eastern Synods for the Missionaries. Mr. Mullan has investigated certain new fields of work, but in view of the present financial limitations of the Board is uncertain how far to go in encouraging the organization of new Missions. He is urging local initiative and the development of

local efforts to finance possible new projects. He feels that we are moving toward a policy according to which the Board of Home Missions will help local fields to find more money for the establishing of churches and their building operations, than we have done heretofore. While in Detroit he called on the Secretary of the Council of Churches who is in hearty favor of having the Reformed Church take responsibility for more of the many fields that are ready or nearly ready for occupancy in that rapidly growing city. He said that the Reformed preachers have the interdenominational spirit, and that they and our churches there, contribute their part to the promotion of that spirit in Detroit.

In the *Department of the Central West*, Superintendent J. C. Horning reports that the Missions have been mobilizing their forces for aggressive work and there is good promise for the year's work. The new work started in Maywood was organized November 21st with 35 charter members, and the Sunday school has an enrollment of over 100. Mr. Horning gave four Sundays to this work and it is being carried on with the aid of a student and Miss Ina Jackson, the Deaconess from Grace Church. December 12 marked the dedication of one of our finest churches, Grace, Toledo. A large part of the time of the Superintendent was given to addressing congregations and groups of congregations on the Century of Home Missions. 36 sermons or addresses were delivered in the quarter and 11 conferences held. The work in Pleasant Valley, near Dayton, is opening up with encouraging prospects of needy ministry among a poor and laboring class of people. Mr. Veith, of the Central Seminary, and his wife, are serving this field.

In the *Department of the Northwest*, Superintendent T. P. Bolliger visited seventeen congregations, delivered 30 sermons and addresses, traveled 7300 miles and was away from home more than half of the time. He also wrote a series of articles for the church papers, and a little leaflet on our Indian work, as well as revised a historical paper on the subject of "The Westward Expansion of the Reformed Church." Certain Church Erection Fund matters also required a great deal of his time. He reports that the people at Marvell, Ark., have decided to postpone the building of their new church. The Board had granted them \$1200 out of the Home Mission Day Offering of 1925, and they were getting ready to build a little church, when the bottom dropped out of the cotton market and the entire South is prostrated, financially. This \$1200 has been returned to the Board and will be held for a while in the hope that building may be possible next year. The greatly enlarged and completely renovated church at Sheboygan, Wis., Ebenezer, was dedicated on December 5th.

In the *Church Building Department*, Superintendent J. S. Wise reports that the receipts were more gratifying than

those of last quarter. Our investments or loans to the Missions during the quarter amounting to a little over \$54,500, were distributed among 29 Missions: 9 in Penna.; 8 in Ohio; 2 each in N. C., N. Y., Ill. and Md., and 1 each in Colo., Indiana, Cal. and Va. During the quarter 4 buildings were completed and dedicated: Grace, Bethlehem; St. Peter's, Lancaster; St. Luke's, Wilkes-Barre, and Grace, Toledo; and corner-stones laid for St. Paul's, Roanoke and Trinity, Lewistown and at all of these occasions Mr. Wise was present. Ten Church-building Funds were enrolled.

Rev. James M. Mullan reports for the *Commission on Social Service* that a meeting was held on November 18th, at which all the members were present with the exception of the ex-officio member, the General Secretary, who was in California. Dr. Richards was elected President and Mr. Mullan the Recording Secretary. It was decided to christen the new Commission as the Social Service Commission of the Reformed Church in the United States. It was decided to continue the policy of issuing a Social Service number of the church papers and for the present year the issue will be devoted to welfare work. The future policy and program of the Commission were discussed. It was the understanding that the original instructions of the General Synod are still in force; that the Commission should give information and inspiration to the church in matters of social service and "seek to promote a genuine Christian social service program." The Educational Committee was instructed to devise ways and means to utilize for the benefit of the Church the pronouncements which the Commission prepared and General Synod adopted. As to welfare work, it was decided that the Commission should act as a committee of the whole under the Executive Secretary as chairman, to survey the field and find out just what work the Reformed Church may be doing. With regard to the actions taken by the Synods, the Ohio Synod Commission is to be superseded, June 1st, by a permanent "Social Service Committee" and a "Rural Work Commission." The Social Service Committee is to be composed of one member from each Classis appointed by the

President of Synod, and is "to function in co-operation with the plans of General Synod's work." The Rural Work Commission is to have the same membership and the same responsibilities and duties as the former Commission on Social Service and Rural Work, and in addition to the Rural Field worker, there is to be another field worker; both of these are to be supported by the whole Synod, and \$1,000 was voted, as last year, for the use of needy and hopeful rural fields.

In the *Country Life Department*, Superintendent R. S. Adams reports that 41 days were spent on the field when a total of 43 addresses were made and class periods taught, more than half of which addresses were made before rural church congregations. Four Synods were attended, as well as many other conferences of various kinds. Mr. Adams has been teaching two courses on country life and the country church to the Lancaster Seminary Seniors and Middlers and will complete this work during January. A leadership training class is also being conducted in the Schwarzwald community, near Reading. The work in the demonstration parish of Lytton-Ai, Ohio, looks as promising as ever. Great plans are being prepared for the practical use of the property recently purchased by the Board, which will be for the welfare of the community and the edification of the rural churches of the Reformed Church. Mrs. Lau has prepared a proposed standard for rural dramatics, which has been sent out quite widely. Mrs. Lau was sent to the Recreation Congress at Atlantic City a few months ago, where she gathered valuable contacts and information. Her expenses were paid from the budget of this Department, and charged to the item of literature. She will serve as the drama expert of the Department without pay and to her all such matters pertaining to rural dramatics will be referred. Mr. Adams is planning for the first of the Country Life Conferences, and this will be held at Esterly, Pa., June 14-17, 1927. It will be for the delegates of all Classes of the Eastern Synod, Potomac Synod and German Synod of the East. The program is now in process of preparation and a formal challenge is

being sent to each Classis through its committee on Social Service and Rural Work. Mr. Adams as secretary of the Town and Country Committee of the Home Missions Council, and as Secretary of the Summer Schools sub-committee has been asked to prepare an 8-page booklet announcing the rural pastor's summer schools conducted at the state colleges and universities of several states. Mr. Adams is also a member of the Comity Committee of the Home Missions Council and chairman of the Migrant Groups Committee, as well as a member of the Rural Committee of the Federal Council and chairman of the Committee on Religion and Morals of the American Country Life Association, all of which have taken considerable time and attention. Mention should be made of the enrollment of definite projects or pieces of work by rural pastors who accepted the scholarship to a summer school for 3 years last summer. These men are undertaking such work as systematic home visitation program, a leadership training course, a survey, a community program, etc.

The report of Rev. Clayton H. Ranck on *Student Work* shows that a discussion group has been formed at the First Church, Philadelphia, called "The Student Forum," under the leadership of Mr. Robert Eichelberger, and it is meeting with much success. Mr. Ranck spoke on the student work at the meetings of the Potomac and Eastern Synods, as well as at several meetings in Harrisburg. The annual dinner was held at the Hotel Stephen Girard, on November 3rd with about 90 students and guests present. An "affiliation day" Sunday was held at the First Church on November 7th, when a small group of students were received into affiliated membership, others on subsequent Sundays. The lists of students have been gathered from the various institutions of the city and vicinity, and our present grand total of enrollment is 451. This includes West Chester Normal School, with 82. The rolls of the various schools have been turned over to such

(Continued on Page 61)

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

EASTERN SYNOD'S COMMITTEE ON SOCIAL SERVICE AND RURAL WORK

THE Committee of Eastern Synod on Social Service and Rural Work held a meeting at Harrisburg, in Salem Reformed Church, in December last, at which there were representatives from most of the classes.

A period of discussion was conducted by Prof. Gordon of the State College Agricultural Extension Department, bringing out ways in which the churches and this department may profitably co-operate in developing the rural life of the state. Another period was conducted by Miss Anna E. Miller, of the Department of Health of the State of Pennsylvania. Miss Miller explained the work of the department in general and pointed out how churches can co-operate in creating community health centers and carry on "well baby" clinics. Mrs. Megee, of the Department of Welfare of Pennsylvania, conducted another period on the work being done by the department she represented and the service the churches can render their communities through co-operation with the state agencies.

The Committee considered a program

for the current year and adopted the following items: "1. That the names of the Classical Committees on Social Service and Rural work be placed on the mailing lists of the Pennsylvania State Agricultural Department, the Pennsylvania State Health Department and the Pennsylvania State Welfare Department. 2. That the Classical Committees on Social Service and Rural Work arrange classical conferences of ministers, elders and laymen, inviting farm agents, county superintendents and social welfare workers to speak at these conferences. 3. That the committee ask for a place on the program at the annual meeting of classis, giving enough time to present adequately the social, economic, and spiritual needs of both city and country."

Mr. Ralph Adams, Rural Field Worker, announced that a church conference for rural pastors and elders will be held for the Eastern and Potomac Synods next summer, and requested that one rural pastor and one rural elder be sent to the conference as classical delegates, the classis to provide the traveling expenses of its delegates.

OHIO SYNOD'S DECLARATION

THE Ohio Synod at its last annual session, upon recommendation of the Synodical Commission, declared: "We hereby devoutly affirm our faith in the social teachings of Jesus as worthy of application in all human relationships; that we pledge anew our loyalty to Him in our determination to bring about peace and righteousness in all inter-racial, international, industrial, commercial and domestic relationships by the application

of the Golden Rule; that we declare the authority of the Church of Jesus Christ to exert its influence for these social ends by use of all proper means; that we commend the General Synod of the Reformed Church in the United States and the Federal Council of Churches for their uncompromising stand on social questions; that we commend all Government officials who have striven heroically to enforce prohibition laws and all other laws for the moral health."

THE SOCIAL EVANGEL IN THE EPISCOPAL CHURCH

A group of social workers in the Episcopal Church, headed by Bishop Brent of Buffalo, in session recently issued an extraordinary statement of social faith. This statement is published in full in *Information Service*, January 8, 1927, and contains such challenging words as these: "We believe that the Christian experience is not complete until, with Christ, we have so identified ourselves with humanity that its joys, its sorrows and its needs become as our own, and in trying to meet these needs we find ourselves face to face with Christ and God, even as the Master said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' This sense of the oneness of the individual with all members of the great human family was nobly expressed by a present-day leader when he said: 'Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now that while there is a lower class I am in it; while there is a criminal element I am of it; while there is a soul in prison I am not free.' Here we have a striking expression of the mind which was in Christ Jesus and which we are bidden to have in us. Salvation must be sought; let us recognize no salvation as true which does not include the achievement of a deep, abiding sense of brotherhood. Whatever claims our civilization has to the name 'Christian' lies in its growing emphasis upon social duty. To increase this emphasis, to widen its meaning, to supply sufficient vision and motive to carry the world forward toward the ideal of the Kingdom of Christ in industrial, international and all human relationships, it is essential that men be led to re-dedicate themselves to Jesus Christ, Son of God and Son of Man. But such re-dedication will, we believe, call for the interpretation of the Gospel to men of our day, in terms not only of individual but also of social responsibility."

The Department of Christian Social Service of the Episcopal Church has prepared a leaflet and has offered it to the clergy of that church with the suggestion that on a designated Sunday they use it

in the church service, in the church school, the woman's auxiliary and the organizations of the young people in the interest of social service. It gives live thoughts from the leaders of the Episcopal Church on social responsibilities. Among these are two striking quotations from the Bishop of Manchester: "In that form of prayer which is called Petition we do not come as isolated individuals each to his own God. We come as members of a family to the Father of the family; we pray for them as for ourselves, and we ask from the Father of all nothing for ourselves which we do not also ask for the others. We can never rightly pray against others. In the war we could rightly pray for victory only so far as we sincerely believed that this was good for the Germans. At any time in those dreadful years an Englishman and a German could have knelt side by side saying the Lord's Prayer; and they would have meant exactly the same thing. This is always true of Christian prayer. If a new spirit came into people, so that they cared more for mutual help than for individual gain, this would lead to a wholly different set of economic laws. For those laws are general statements about the action of men's wills, which are subject to moral principle and can be changed by divine grace. Such a change is a great and difficult matter, no doubt. But it would not represent a greater transformation than is represented by the contrast between the age which exposed to death unwanted infants and an age which supplies hospitals by charity for the free treatment of poor patients of all ages. It would be a great change, and therefore we need all the power of the Church to be directed to its accomplishment; but it is not impossible."

Appropriately the leaflet suggests a Collect from the Revised Book of Common Prayer for use as follows: "Almighty God, who has created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

WHAT IS THE USE OF FAITH?

THIS is ever the question on the lips of the man who wavers in time of distress. He believes to a *certain* extent, then his belief gives way to doubt, and in the end leads to despair. The use of faith is to help us over the hard places in human experience. It enables us to see in the dark; to walk in paths that are unknown; to do the things that are difficult; to face every trial with a trust, and to know that, whatever betides, the Lord is by our side to help. Where is the faithful toiler in the Kingdom of God who has not had his faith tried by these and other tests?

What is true of the individual Christian applies with equal force to the collective Church. There are times when the faith of the Church is tried as by fire. It is in such crises that the weak succumb and the timid flee. They ask, "What is the use of faith? What is the use in doing things that have no promise of success, that seem to collapse after years of nurture, that wither over night like Jonah's gourd?" This is the voice of the skeptical, the indifferent, and the despondent.

Is there any work in the Church requiring such a large measure of faith as the work of Foreign Missions? Literally, we pray, and give, and work, by

faith, and not by sight. Our missionaries live and labor in lands across the seas among people who, though sons of the same Father in Heaven, are yet so different from us in modes of thinking and ways of living. This requires, on their part, a faith that is virile, courageous and constant. One of the severest strains on faith is the time when adversity besets the work, opposition threatens the workers, and fear alarms the supporters.

From recent reports at hand, our China Mission is facing a most critical period in its history, but it is not an exception. I know of no Mission in China that is not passing under the same rod of oppression. It may be that some of our work must stop for a season, and some of our missionaries temporarily withdraw until the rage of mob rule will subside. However, such a condition cannot long prevail. A better frame of mind and heart will surely assert itself.

One cannot help, during these times of testing, to recall the scene in the life of Peter when he was in danger of losing his spiritual birthright. What the Lord said *then*, to the Apostle, He says *now*, to every member in our Church. A sifting process was going on at that very moment in the Christian experience of Peter. Satan desired to have Peter, "that



WORKERS IN ABOUNDING GRACE HOSPITAL, DR. WILLIAM ANKENEY, IN CHARGE, AND SOME OF OUR OTHER MISSIONARIES AT SHENCHOW, CHINA.

he might sift him as wheat." Christ prayed for Peter, "that thy faith fail not." And is this not an ever present need with all of us, *that our faith fail not?* As firm believers in the Christ, who has "all power in heaven and on earth," should we not look beyond the restless waves of fury as they lash against the missionaries and their work, and know that the wrath

of man will in the end praise the God of Missions? This aroused feeling against foreigners in China, including even the missionaries of the Cross, will in due time prove a great blessing to the spread of the Gospel in all the world.

"The day must dawn, and darksome night be past."

A BACKWARD OR FORWARD STEP—WHICH SHALL IT BE?

By Rev. J. P. Moore, D.D.

AT the last meeting of the Board of Foreign Missions, at the recommendation of its Finance Committee, *a straight One Hundred Thousand Dollar cut was made on the budgets sent in by our three Foreign Missions.* In addition to this, it was decided that a decrease of ten per cent. on the allowance of the current expense, both in the Mission Field and at the home end, be made. Beside this, all building operations and other items involving extra expense, were ordered to be stopped for the ensuing year. The reason for such action is on account of the large deficit that has accrued to the Board's Treasury.

This retrenchment means not only a halt on the progress of our Foreign Mission work, *but is in fact a backward step.* "But why such a deficit?" "Why this debt?" one can imagine hearing people say. Is it due to "poor housekeeping," extravagance or mis-management? The true answer to this question is the one given by the President of one of our District Synods. "It came into existence as the inevitable result of a Kingdom transaction that expanded and extended more speedily than the liberality of the Church developed. *The work enlarged faster than our gifts.*" The writer assumes that there are criticisms in the minds of some of our people, especially now when the cancellation of the Board's debt is the program. Such as for example, "doing business beyond its income, etc." But if our Board is guilty of doing business beyond its income and therefore has run into debt, the same must be said of practically all the Mission Boards. This simply goes to show that Mission work, or Kingdom Business,

is different from ordinary secular business, and, perhaps, it is well that it is so. For the element of faith would then be eliminated; and without faith it is impossible to carry on Mission work. And I almost said, that "without faith it is impossible to please God" when it comes to the extension of His Kingdom.

I take the position that *we owe it to our Native constituents to cancel this debt,* and thus avoid the necessity of taking a backward step. In Japan, for example, we are praised and admired for the work which we have done and are doing, both along evangelistic and Christian educational lines. The Japanese Christians and non-Christians have faith in us and are trusting us. They look upon *our Mission work as a "going concern,"* and when the occasion arises and the opportunity affords, men high in authority, as recently as the time of the Fortieth Anniversary of North Japan College and Miyagi College, come forth and speak words of congratulation; praise the Mission for the good work it has already done and is doing. We have received reports recently how at these anniversaries Governors, Generals, and Presidents of Universities were present, and presented greetings; and that the head of the Imperial Educational department of Tokyo and others high in Church and State, sent messages of congratulation. And that reporters and representatives of Metropolitan newspapers came to furnish reports for the columns of their respective papers.

It may be a surprise to some of our people to know *that the Japanese, mostly non-Christians,* contributed the surprisingly large sum of *eighty thousand dol-*

Jars for the rebuilding of the North Japan College building, which had been destroyed by the fire, and for the further enlargement of our educational plants. Is not this sure and certain evidence of the interest *in* and the appreciation of the Japanese in the work of the Japan Mission of the Reformed Church? I am told that Mrs. Schneder and her friends have set out to raise the sum of twenty thousand dollars for the completion of our North Japan building program. For this *two of the Osaka leading newspapers* have each contributed the sum of *five hundred dollars*. Another, two hundred and fifty dollars, and others smaller sums—an amount large enough to make the canvassers feel that by continued effort this sum also may be raised. In the face of such an outpouring of interest, sympathy and appreciation, especially in the contribution of such large sums of money by the Japanese, dare we take a backward step and thus cripple the work and thereby forfeit this confidence reposed in us, by a policy of retrenchment which is absolutely necessary unless the debt of our Board of Foreign Missions at this time be cancelled in the way and manner proposed? *Will the Reformed Church consent to this?* I for one cannot think so.

This Jubilee Anniversary had its origin, not in order to celebrate the Fiftieth anniversary of the Foreign Board, but the fortieth anniversary of Dr. Allen R. Bartholomew, as a member of our Foreign Board and the twenty-fifth as its Secretary. It was under his

administration that this great progress of our Foreign Mission work took place. It was his faith, his courage and the vision he had of worldwide evangelization which under God's blessing made our Mission work in Japan so prosperous. The Church through the General Synod and all the District Synods, through Classes and the congregations, and the entire church membership, adopted this plan to honor the man, and to appreciate the great work that was done under his leadership. Recently many kind things in reference to our honored secretary have been written and published in the Church papers. *These I heartily endorse.* If anyone wishes to know further my personal opinion of our much loved secretary I refer him or her to my book "Forty Years in Japan" as written on page 201. It was not only to honor him, not only to show our appreciation for his self-sacrificing labors, that this anniversary was conceived, *but also to lift a burden from his shoulders—a burden too heavy for any man to bear without breaking down under it.*

As I write these lines I am transferred in thought to *Kita Yama*, a hill north of Sendai, upon whose side is a row of graves in which repose the remains of a small devoted band of Missionaries who have given their lives for a cause so dear to our Lord and to all who love the coming of His Kingdom. From these graves arises a mute appeal to the entire membership of our Reformed Church to come up to the help of the Lord and His chosen servants. If Dr. Hoy of China



NEW NORTH JAPAN COL-
LEGE BUILDING, SENDAI,
JAPAN.

were to write as I am now doing he too could point to a similar sacred spot on the hillside where Huping College is located. There also are graves marking the resting place of men and women who have given their lives in the work of extending the Kingdom of God in China. From these graves also comes a mute appeal to every member of the church saying—Let not the Cause for

which we have laid down our lives suffer or be hindered for the sake of a \$1.00 subscription you are expected to give toward the Board's debt. Several of our Missionaries have decided to give half a month's salary toward the paying of this debt. Now what are you, my brother or sister, going to give for this most worthy cause? *Remember the Lord loveth a cheerful giver.*

ENCOURAGING ANSWERS TO PERPLEXING PROBLEMS IN CHINA

(Taken from an address by Dr. David Z. T. Yui,
President of the National Christian Council of China)

IN the few remarks which I am going to make I shall briefly touch upon some questions which are probably uppermost in our minds and hearts at this time. The first question is: "*When will the troubles in China end so that we can peacefully carry on our work?*" This is indeed a legitimate question. Have we not been praying for peace and order to be restored soon? But why should we demand peaceful times and conditions under which we are to do our Christian work? Why do we seem to be fretful and despairing when such conditions are for the time being unobtainable? Should we mark time in our work and wait for better times? Do we think that Christianity as a religion has no contribution to offer to chaotic times and sinful life? *Is our own Christian faith shaken?*

Certainly, Christianity is not a luxury which we can have and enjoy in times of peace and prosperity, but which we have to give up for other necessities when fate is turning against us. On the other hand, we firmly believe that Christianity does possess a moral and spiritual power capable of saving and regenerating individual and national life at all times and under all circumstances. It offers the very curative and recuperative power which is desperately needed at this hour. Was not Christ's life a continuous struggle and also a complete victory?

The troubles in China today are sounding to the Christian Movement a call to duty. We must believe that we have the power from on high to turn defeat into victory and to achieve peace and order in chaos. This is no time for us merely

to cry for peace, or to despair when peace is not promised. If, towards the present situation in China, the Christian Movement feels helpless, then the entire world becomes hopeless and sad indeed. We must, as Christ's soldiers, accept the challenge of the hour and march forward with confident hope to win. The greater the trouble, the harder we should pray and fight.

The second question is: "*Should we uphold the Toleration Clauses of the Unequal Treaties or be in favor of giving them up?*" It is difficult for us to understand why this can ever become a serious question. In the face of the national movement to abrogate the unequal treaties, why are we perplexed, disturbed and worried? Does Christianity have to depend upon such extraordinary and extraneous protection for its propagation and power? Even if we were to grant that such protection was necessary when Christianity was introduced into China, over one hundred years ago, does Christianity need it now? Religious liberty was enjoyed by our people before and is now written into the Constitution of our Republic.

The Chinese people are divided by many things, but they are absolutely united in the national movement to abrogate the unequal treaties, including the Toleration Clauses. These treaties are doomed to go at an early hour never to reappear. Instead of giving way to doubt, worry and fear, the Christian Movement in China should in its own way support and hasten the fulfillment of the aspirations of the Chinese people in this regard.

The Movement should rejoice over the fact that Christianity shall soon shake off the shackles which have heretofore been looked upon as special protection, and make its appeal freely on its own merit. *Such an appeal will be irresistible.*

The third question is: "*What should be our attitude toward the Anti-Christian Movement?*" To begin with, we should recognize the fact that the Anti-Christian Movement has been steadily growing in strength. Formerly it attacked Christianity on hearsay and at random and therefore "wasted ammunition," so to speak. Now, it has been studying diligently Christianity in all its aspects, and the onslaughts are being directed against the weak spots of the Christian Movement.

Doubtless, the Anti-Christian Movement has done considerable harm to the Christian Movement, and has caused not a few of us much anxiety and suffering. On the whole, we cannot but feel grateful for what it has directly and indirectly done for us. Briefly, it has greatly helped in sobering us; in clarifying our thinking; in evaluating our belief and experience; in overcoming our mental, moral and spiritual inertia; in arousing a greater consciousness of God's love for us, and in strengthening our loyalty to Christ.

What should be our attitude? We are of the opinion that it is unchristian on our part to hate the Anti-Christian Movement, to abuse it, and counter-attack it in an equally unjustifiable manner. It is wrong for us to be afraid of it and to avoid it at every turn. It will be a great loss to us to be entirely indifferent and to ignore it as child's play. It is unwise for us to be merely diplomatic and to

court its favor, rightly or wrongly. On the other hand, it is decidedly important for us to study the Anti-Christian Movement and profit by its attacks; to learn what it may have to teach us; and to try to win, consecrate, and Christianize it. With God, nothing is impossible for the Christian Movement and for us to accomplish.

The fourth question is: "*Is the Chinese Christian Church becoming a reality?*" The term, the Chinese Christian Church, is nowadays being used everywhere by missionaries and Chinese Christians. We wonder if they realize its full significance. Are we using the term glibly and without much meaning? Are we employing it merely as a substitute for the term, "Christian Missions," which is now found rather distasteful? Are we holding it up as an ideal never to be fulfilled? Or, are we really working for it, and so earnestly that we are prepared to pay any price for its realization? It is not other men but we ourselves who are to give a sincere answer to the question: "*Is the Chinese Christian Church becoming a reality?*" Much depends upon our reply.

The Chinese Christian Church is fast approaching realization. Nothing can stop or prevent it. May the Christian Movement in China work hard for it and welcome it with open arms and hearts. In the process of realization, there will be, to be sure, misunderstanding, difficulties, shocks and painful experiences. With proper spirit and Christian attitude, however, we can do much to lessen them. They may be compared to pangs which in due time will give birth to the Chinese Christian Church. The new babe will immediately fill our hearts with gratitude



ON THE CAMPUS OF HUPING CHRISTIAN COLLEGE, YOCHOW CITY, CHINA.

and joy and will banish from our memory the past experiences, however painful and unpleasant at the time.

The last question is: "*What is the place of the missionary in the Christian Movement in China?*" We are not true to ourselves if we do not at the outset express our profound gratitude to the Christian Movements of the West for the splendid service which their representatives have been rendering in China and to the missionaries themselves and for the spirit of love and self-sacrifice which lies behind the service. At the same time, all of us should rejoice over the fact that the time has come when Chinese Christians are capable of assuming the leadership of the Christian Movement in China and

of carrying the responsibilities thereof. We are thankful that this leadership has been steadily growing in numbers and in strength. Under these circumstances, what is the place of the missionary?

The missionary life is the best and highest gift from the Christian Movements of the West to the Christian Movement in China. We do treasure this best and highest of all gifts from the West and plead that this should be made a permanent gift to the Christian Movement in China. Christian missions may terminate before long. It is our sincerest hope that *the presence of Christian workers from other lands will never be discontinued in the Christian Movement in China.*

PRAISE

Julia Hall Bartholomew

NO MATTER how familiar a word may be it is always interesting, and frequently very enlightening, to go to the dictionary and read everything that is to be found there concerning this particular word. By the way—what wonderful and pleasurable times one can have just journeying along in a big dictionary! There are always synonyms to be reckoned with as well; sometimes a large family connection is discovered, and the kin folk may prove even quite as interesting as the first acquaintance. So one may take a rather lengthy excursion if one visits about among these, and pries into family secrets. Kin folk often have interesting tales to disclose concerning the ancestral traits, peculiar characteristics and family traditions of their relatives.

Really, words are much like human creatures; it is not required that they shall be very large to be worthwhile, useful or beautiful. It is spirit, not substance, that counts most. Perhaps it is not amiss, indeed may be rather illuminating, to imagine that vowels represent the spirit, and consonants the substance of words. Feeling that I should like to get just a bit more intimate with the lovely word *Praise*, which according to my theory is perfectly balanced in spirit and substance, I opened the dictionary. Immediately it was discovered that this word had at least fifteen relatives that openly acknowledged

the ties, and incidentally several of them appeared much more splurging and pompous than the word under which they were found. Here was much opportunity for looking into the shades of meaning of a good long list. Then, there was also that nice idea that came, about looking into the meaning of the words, *vowel* and *consonant*.

But the chosen word is *Praise*. To begin; there is the verb—active, transitive? Indeed so. One finds that this word is derived from the Latin, *pretio*, prize; and *pretium*, price; a word concerning values. One is sort of impelled to turn back to the verb, *appraise*, which is very definitely applied to value received, the setting of a price, the cost to be met in purchasing. One is thus forced to conclude that when the suffix is omitted there is much gain in finer meaning. Now, going again to the original word, and reading what is found under the noun, one finds some more relatives and much more text, signifying the greater importance of this word. One meaning is given in this way: "Thanksgiving for blessing conferred; laudation to God."

Now, some of these several synonyms do not mean quite the same thing; they cannot enter into the spirit of beauty and truth of this meaning entirely; and some do not always convey the idea of sincerity. "*Praise* is always understood as genuine

and sincere unless the contrary is expressly stated; *compliment* is a light form of praise, that may or may not be sincere; *flattery* is always insincere." So, it is made very clear that it is Praise, and Praise only, that should go with one into God's house.

How very much can be found in the dictionary, and having gotten this line of thought so well established thereby, the next turn should be to the Bible. There is found great experience with this rich and beautiful word. Countless times it is met; and intimately touches every condition and phase of human experience. Turning to the Concordance one finds a long list of references to this word. As would be expected the majority of these are found in Psalms, yet they are numerous in other books, and, searching them out, one comes across many of the most helpful and hopeful parts of the Scriptures.

If one takes up any Hymnal, *Praise* has a prominent place in the list of subjects. And one may wish that this thought shall be uppermost in the minds of many who shall write the hymns for the future. Song pre-eminently is fitted to be the vehicle for carrying praise to the Creator; it is certainly one of the purest and highest gifts of God to man. It is retroactive, and creates inspiration by expression. It goes out on the air and reaches farther than human minds can dream.

It has now been found in dictionary, Hymnal and Bible that these three vowels and three consonants have formed a word

of real significance—even standing quite alone. A brilliant and talented mind shows off best when in company with congenial, concurring mentality. Thus it is with fine words. So, when the three—"heart, lips and life" are brought to join company with *praise* a fine coterie has been assembled; and when all thought is centered on "laudation to God," the high goal of human achievement has been pointed out. Now, there are various clean, clear paths of traveling towards this goal, as there are varieties in individual endowments. Most of all the road should be a joyous one, and any kind of asceticism should not cumber the footsteps. The happier the heart experiencing the beautiful things of life the more spontaneous and sincere the praise shall be. If one can think Praise to God, speak Praise to God, and walk in a true and faithful manner the path leads right on more and more unto the perfect day.

"Joy is the grace we say to God," a thankful appreciative soul is ever a happy creature, and attracts world's sunshine to itself as it goes along. "We are unfair to God if we shut Him up in the solemnities, and do not allow Him to have a part in the lighter gladness of our life. God is not austere and forbidding. He answers to and shares in all our human moods. The laughter of little children, and childlike joys of men and women, in them all the Good Father desires to have a part." The childlike joys are those that are free from any of the baser qualities that maturity can acquire. This does not mean that the pleasures of mature experi-



EL-KOSH, ABOVE MOSUL.
MESOPOTAMIA, WHERE THE
PROPHET NAHUM IS SAID
TO BE BURIED.

ence should be of the sort that weaken character or impair intelligence and retard progress. Joy of life is certainly one of the Creator's most beneficent gifts. "Again and again it needs to be affirmed that Christianity is a religion of joy and gladness and good cheer. Our Lord Himself has left us the example of a soul uninhibited by ascetic repression, glad, sociable and thoroughly normal, and radiant with the cheer that even His profound compassion for human woe could not destroy."

All true thinkers agree that children should receive praise for the encouragement of their gentleness, compliance, and all the sweet characteristics that develop in their growth and progress. Students should receive commendation for their diligence and eagerness in learning. Friends, companions and families are entitled to appreciation from each to each. Naturally the elder and more experienced take the lead in giving praise to the younger and inexperienced. This all seems trite; at least it is obvious to anyone who thinks out the problems of life. But the supreme moments come when man worships and adores his Creator, the giver of all good and every blessing. All the powers of head and heart are only too small and feeble to do this to perfection. Yet it is remarkable what powers develop with the using. This is God's plan and reward. The voice improves by singing, the mind by thinking aright, the eye by viewing nature's beauties and bounties. As one's artistic perception increases one is capable of seeing more and more beauty in created things, joy is in-

creased and greater praise is forthcoming. Cheering words spoken are conducive to a healthy attitude of mind. Singing increases the capacity of the lungs; walking out amidst nature's finer works makes the footsteps elastic, and one can go twice the way that would be dull and lagging otherwise.

The best place for man's heart expression of Praise must ever be within God's house; which is erected by man for His service. And Praise is the highest form of service; in sharing Praise within His Courts man reaches the highest of earthly experiences. Of all the uses of the Church edifice this one great and pre-eminently essential feature is worthy of justifying and calling out the highest efforts in architecture and music, two of the greatest arts with which man has been so beneficently endowed.

"JOTTINGS FROM JAPAN" SUSPENDS PUBLICATION

Sendai, Japan, Dec. 31, 1926.

Dear Friends:

The Publicity Committee of the Japan Mission of the Reformed Church in the United States regrets to inform all those who have heretofore received copies of the quarterly issue of *Jottings from Japan*, which were mailed to them from Japan, that, with the December, 1926, issue, this publication will be suspended during 1927. We are obliged to take this step in response to a request from our Board of Foreign Missions that we curtail expenses wherever possible.

Very sincerely yours,
THE PUBLICITY COMMITTEE.



GRADUATING CLASS OF
AMERICAN SCHOOL FOR
BOYS AT BAGHDAD.

WHO'S WHO IN AKITA PREFECTURE

FROM the standpoint of statistics, and in a general way, this has been the best year the Akita Church has had since its organization thirty-four years ago. The reason for it is the steady and faithful work of the Pastor and his wife, Rev. and Mrs. Matakichi Hoshino, whom, with their daughters, we here introduce to you. Mr. Hoshino is little in stature, but great in spirit. As a pastor he moves among his flock with sincerity and humility. As a preacher he is good. His sermons are well prepared, and always contain something of an educational value.

Rev. Mr. Hoshino comes from a family of no mean importance. His father was a landlord in possession of many fertile rice fields in Gumma Prefecture when Matakichi San was born. About fifty-six years ago, soon after Japan had been awakened by the knock of the foreigner at her door, the Hoshino family moved to Yokohama in search of adventure and greater opportunity for the children. Here they found adventure, for both children and parents discovered a new spiritual master in the Man of Galilee.

Matakichi San was the second of the family to enter the new faith. He was baptized in 1883 in the old historic Kaigan Church. One of the decisive factors in his taking this step was the earnestness and integrity of the missionaries and Christians of that day. One after the other all the members of the family were led into the Christian fellowship. An older brother served the church as a minister many years. At Numata a church building has been dedicated as a memorial to the youngest brother. A sister, Miss Ai Hoshino, is the acting Principal of Miss Tsuda's well-known school in Tokyo. The mother of these servants of the Christian Movement in Japan is in good health, although 88 years old. She is a faithful student of the Bible, which has been her guide on the way of life. Her grandchildren are seventy in number, and *practically everyone of them is a Christian*. This is an unusual record. It helps to explain the strong Christian character of our Akita City pastor.



REV. M. HOSHINO AND FAMILY, AKITA, JAPAN

The young Matakichi San was a bright student, and soon found his way into Union College, which has since become Meiji Gakuin, in Tokyo. The venerable Dr. Ballagh was President of the institution at that time. Soon after leaving college, Mr. Hoshino entered the Seminary, from which he was graduated in 1892. Since then his life has been devoted to Christian education and the Gospel ministry. Twice he served as Principal of Girls' Schools, each having been for a period of three years. As an evangelist he has migrated among eight churches, two of which became independent under his leadership. Once he had the honor of being elected President of his Classis. His busiest and most exciting years were during the Russo-Japanese War, while he was pastor at Hiroshima.

In 1898 he was married to Miss K. Kato, a graduate of the Kinjo Girls' School in Nagoya. In addition to taking care of her household duties, she has always been an earnest worker in the church. Gladly she has sacrificed in order that her four daughters might receive a Christian education. The oldest daughter is a skilled pianist, and served as a teacher of foreign music until her marriage last spring to Mr. Minekawa, of Nagano. Miss Sonoko is at present a senior in Miyagi College, Sendai. The other two.

Michi San and Rui San, are still at home, attending the public schools of the city.

From his years of experience Mr. Hoshino has gathered certain impressions which are of interest. He is sure that evangelistic work is more difficult today than it was when he was a young man. At that time special meetings were very effective in winning converts to the new faith. The number of Christians was small, so they enjoyed a fellowship which is no longer possible. Many young men went abroad for study. Upon their return

they brought new inspiration and life to the church. In rural districts evangelistic work is most difficult, but Mr. Hoshino feels that this work is of tremendous importance, and that it will get easier as time goes on. The progress of the church cannot be rapid, and the number of congregations becoming independent will be small until the Christians of the land get a deeper desire for independence and for the spread of the Gospel.

I. G. NACE.

MOST REMARKABLE LETTER

(Through the courtesy of Hon. Horace Ankeney, our readers will enjoy the privilege of reading a most interesting letter from the Postmaster at Shenchow, China, to Dr. William M. Ankeney, our medical missionary in the Abounding Grace Hospital. This original letter was typewritten, but Mr. Ankeney writes, "I have tried to give a true copy, punctuation and all. The man never had an English teacher.")

My dear Doc.

May I put a straight-to-the-shoulder request to you and not beat about the bush, when I have literally a little fish to fry???

My assistant Mr. Ho has an aged mother who accidentally got her right leg injured by boiling water two days ago. Since then some Sisters of Charity of the Catholic Mission here have tried to cure her illness but in vain. To put it mildly her case has become from bad to worse.

Maybe the Doctor, who always has the Cause of humanity at heart, will help his patient by prescribing some wonderful medicine to assuage her anguish and pain. Here, I don't mean to blow your horn but the fact is that "Spring comes round whenever golden-hearted Dr. A touches his patient with his magical wand(?)"

Will you please hand the medicine to bearer who will present you with the necessary medical fee.

Thank you very much for this trouble. Hope your goose hasn't been cooked yet. Ha? Ha?

Yours very sincerely,

CHUNGTEH HUNG.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of December

Synods	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$9,944.70	\$1,197.50	\$11,142.20	\$11,621.61	\$495.00	\$12,116.61	\$974.41	
Ohio	5,534.90	672.50	6,207.40	6,142.70	748.35	6,891.05	683.65	
Northwest	1,355.15		1,355.15	850.12	97.47	947.59		\$407.56
Pittsburgh	2,795.14	515.00	3,310.14	1,922.84	136.50	2,059.34		1,250.80
Potomac	4,214.66	1,001.91	5,216.57	4,629.28	1,330.00	5,959.28	742.71	
German of East.	1,469.52	290.00	1,759.52	1,411.50	261.00	1,672.50		\$7.02
Mid-West	2,119.84	35.00	2,154.84	1,735.77	10.00	1,745.77		409.07
Miscellaneous		1,965.75	1,965.75		284.00	284.00		1,681.75
W. M. S. G. S.		4,162.40	4,162.40		2,532.11	2,532.11		1,630.29
Annuity Bonds		500.00	500.00					500.00
Totals	\$27,433.91	\$10,340.06	\$37,773.97	\$28,313.82	\$5,894.43	\$34,208.25	\$2,400.77	\$5,966.49
						Net Decrease		\$3,565.72

FOR YOUNG PEOPLE

Alliene S. De Chant

GOD THE ARCHITECT

Harry Kemp

WHO Thou art I know not
 But this much I know;
 Thou hast set the Pleiades
 In a silver row.

Thou hast sent the trackless winds
 Loose upon their way;
 Thou hast reared a colored wall
 Twixt the night and day.

Thou hast made the flowers to bloom
 And the stars to shine;
 Hid rare gems of richest ore
 In the tunneled mine.

But chief of all Thy wondrous works
 Supreme of all Thy plan,
 Thou hast put an UPWARD REACH
 Into the heart of man.

YOUR NAKAMURA SAN

'TIS twilight in the Pigeon Hills. The sun has just gone down. 'Tis colder. Moisture is gathering on the window panes. The trees stand bare in the nut grove and the orchard. The snow has disappeared. Cornshocks stand in neglected rows. And the far-off town looks cold, looks lonely.

But within 'tis cozy as I sit here at my rosewood table. My Airedale pup tries to catch the sparks from the old ten-plate stove when I put in a thawed-out log that sizzles.

And I keep my tryst with Nakamura San.

'Tis three years and more since I have seen her, and I yearn for the nearness of her. She was in my classes "over there" in English Bible, in History of English Literature, and in English Composition.

She it was who wrote thus in one of her early compositions:

"The beautiful chorus was heard with the music and the cold night air trembled with the music."

And this, too: "The clock struck

twelve. A little waitress yawned behind her apron." And again, this: "As I looked around I saw a little girl in a gay patterned dress and a bright crimson skirt, running before me. Her short black hair was dancing on her shoulders and her red clogs were clattering on the frozen street." And once, in a character sketch she described her English teacher, and the last few lines of that sketch read thus: "Even though she always looks well and happy and cheerful, her sensible girls are afraid lest this tall lady should cry, being homesick for her mother."

Once, just before class, I spied her imitating my "swinging-right-arm" walk, and how chagrined she was that I had caught her at it, even though I complimented her on her cleverness! And I told her more than once that I verily believed she could smell American chocolates half a mile away, because she was almost always in my study on U. S. A. parcel post days!

I was often in her home, and one night, when her North Japan College brother was seriously ill, I journeyed out to see how he was getting on, and somehow or other Nakamura San and I were nearer to each other that night than we'd ever been before.

And then she was graduated from our English Department at Miyagi College and went away to become a teacher of English in a lonely city, where she and one other teacher were the only Christians in that large government school for girls. And her new home was down in the city slums.

"My chapel," she wrote me, "has changed into the girls' library and I am now a pilgrim who seeks an altar every day and I find it every day—in the corner of the building; the reception room, or the entrance of the lecture hall—all from which I can see the hills . . . I've heard the cuckoo singing in the woods."

She took her 85 girls, she and Miss Chiba, to Lake Inawashiro, and thus did she describe it all to me: "The lovely blue of the Lake Inawashiro! I watched it

intensely with the girls, whose talk, whose thoughts and whose imaginations—how lovely they are! made me feel that I was one of them again! They are eager to know what kind of girl I was, and how I lived when I was at their age. The night at Higashiyama, Miss Chiba and I, walking through the rooms where our 85 girls were sleeping, and looking into each one's rosy, sleeping face, forgot all the weariness, after the day's excitement of 'green' teachers and we slept in a blue and purple silk bed, full of new joy. I cannot forget that night."

And she it was, who, during that first short year, won five girls for the Master whom she so loyally serves—two from the home in which she lived, and three of those whom she had taught.

Nakamura San was the last Japanese girl to bid me farewell. 'Twas at Shirakawa, her school city and she had to wait until after midnight for my Sendai-Tokyo train. We said but little, she and I. Nor did we kiss each other—'tis not the Japanese way—but I shall never forget that farewell.

If YOU would be a teacher "over there," you, too, will yearn to keep tryst with YOUR Nakamura San.

I NEVER THOUGHT OF THAT!

STUDENTS the world over are thrilled at the call of "Lights! Curtain!" 'Tis so during high school days, and college days, too. 'Tis so in Japan when for the month preceding "Autumn Literary" the English Clubs of both Miyagi and our North Japan College rehearse (in English), "King Lear" and "Macbeth." 'Twas so in China, in far-off Yungtsui, one Christmas, when native Miao folk practiced religious drama, self-interpreted.

And so with us. Our societies are not mere social get-togethers. We stand for something. We get things done. We believe in fostering international brotherhood. We believe in Missions. So why not put on our programs for 1927 full measure of plays or pageants and thus portray to our home church audiences just what our society means by our "here and over there" program?

Missions? Yes. Rural work? Yes. Stewardship? Yes. Oh! There's much that we can give to others. Material therefore? 'Tis easily obtained. Our Young People's Department has provided a list of plays and pageants together with a bibliography of methods of production, including costuming, lighting and other phases of dramatic production. Our department of Rural Work has material for us, likewise our department of stewardship. And our department of missionary education can supply us with plays and pageants written by our very own Reformed Church folks. Lack of space permits mention of but a few of these "here and over there" possibilities:

The Cross Triumphant (Dramatic episodes showing the progress of Christianity in Japan.)

Out of Darkness—Mrs. Annetta Winter (Pageant dealing with China).

Glimpses from the Field—Miss Ruth Nott (Episodes showing forth our work among the Japanese, the Jews, the immigrants and the Indians).

"Whither Goest Thou?" (a religious play in one act, given the Samuel French award for the best play written at the Summer School of Religious Drama in 1925).

"Aunt Tillie Learns to Tithe."

"Color Blind" (a missionary play in three acts).

"The House of the Heart"—Constance D'Arcy Mackay (a book of plays).

So, let us act, and with a purpose, and with our "Lights!" draw aside the "Curtains" of prejudice, of ignorance, of indifference and through the medium of our truth-portrayals, more nearly realize our ideal of International Friendship and Goodwill.

DO YOU KNOW THAT

A Chinese student at the University of Pennsylvania won the prize for the best design submitted for the Parkway entrance to City Hall, Philadelphia?

Our very own Hood College, Frederick, Md., won a gold medal at the Sesqui-Centennial "for its promotion of the cultural and vocational education of women?"

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR.
311 MARKET ST., BANGOR, PA.

COUNCILS OF HOME MISSIONS

THE recent Annual Meeting of the Home Mission Councils considered the theme, "The Responsibility of the Church in Rural Communities." Leaders who have experimented with conditions in the rural field, as analysts do in a laboratory, brought specimens of programs suited to underchurched communities, overchurched towns, the larger parish and recommendations for denominational support of co-operative helpers such as deaconesses and Christian workers. The program was built on that vital challenge of Home Missions—"To Reach the Unreached."

All addresses and discussions were characterized by a concentration, an earnestness and a determination to give the good things of the Kingdom impartially to city and country folk, especially to the coming generation. A huge task because the training of this generation has designated the city as the goal for the brilliant preacher. Even the village and small town are looked upon with more favor than the open country.

When men—Dr. Malcolm Dana, Dr. Warren H. Wilson, Rev. Ralph A. Felton and others—bring plans for the rural field, reasonable business-like, scriptural plans which they have put into operation, it is quite natural that such plans would be approved by denominational representatives who make up the interdenominational body. Indeed it is not difficult to put across plans of co-operation in an interdenominational meeting because the group thinks in that channel.

The past years have held their lessons. Leaders of thought have learned that while recommendations of co-operation can be put across in interdenominational meetings it is quite a different proposi-

tion to put them into practice. The operation must take place where missions and missionaries hold tenaciously to tradition and denominationalism; where the missionary's judgment is often biased by fear that he may be without a parish. The missionary who clings to a mission has little vision and is not the sort of person to represent his denomination anywhere. Herein lies the tragedy: he never associates with the men who see visions. Very straightforward questions were asked on methods of handling such situations in the local field.

Dr. Colin G. Young of Canada, reviewed the struggle of the Presbyterian, Methodist and Congregational Churches to so adjust their relations that one denomination would serve a given community; the discontent which accompanied that plan; then the final triumph of coming together in the United Church of Canada.

The United Church of Canada sets the pace in its rural program. It looks upon the vast Northwest as its field. It has established a policy by which it will provide missionaries to the entire field in a given number of years. According to its plans, a certain number of parsonages are built each year on frontier areas, then a missionary with a salary of \$1,800 is sent there to "have and to hold" that area as his parish.

Canada's achievement shows a comprehensive study of the entire country, a mapping out of areas for parishes, etc. So far our surveys have been spasmodic, our experiments detached. May we not hope for a complete readjustment in the scheme of ministering—for the time when strong, scholarly men, who love the open country, will remain country pas-

tors, when equal remuneration, honor, prestige and privilege will come to ministers because of what they do instead of where they live.

PRAYER ON THE MARCH PAGE OF THE PRAYER CALENDAR

Miss Lydia A. Lindsey, the writer of the prayer for March, and one of our representatives in Japan, is at present in the United States. During a previous furlough, Miss Lindsey addressed many of the Missionary Institutes and conducted classes at the Summer Missionary Conferences, endearing herself to the whole church. She is a native of Cherryvale, Kansas, and received her Master's degree from the university of that state. As a member of the faculty of Miyagi College, Sendai, Japan, Miss Lindsey, who is chairman of the Women's Evangelistic Committee, directs the training of the Bible Women and the sending out of the Japanese women to do evangelistic work.

FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

We have just had this word from representatives at the Federation of Women's Boards. "The meetings were well attended and so fine." The reports of the proceedings will be made by Miss Greta Hinkle, Student and Literature Secretary, and Miss Helen Trescher, Secretary of Mission Bands and Girls' Missionary Guilds.

An address delivered before the Councils for Home Missions appears in this issue. "As Youth Sees It," by Cecil Hedrick, '26 Southwestern College, Winfield, Kansas, at present a student in Union Seminary.

(Continued from Page 58)

attention, or newcomers who would appreciate a call. Finally we can endeavor conscientiously to practice the Golden Rule in our daily living.—*Calendar, First Church, Charlotte, N. C., Rev. J. W. Myers.*

PLEASE RENEW YOUR
SUBSCRIPTION PROMPTLY!

THOUGHT NUGGETS

Dr. Malcolm Dana said "In grappling with sectarian sins we talk co-operation without making much sign of *working* co-operation.

* * *

"The first task of Home Missions is to reach the unreached."

* * *

"The World War called women from home-making into the vortex of industry and the women have never gotten out of the sphere to return to home-making"

* * *

Reported by Miss Georgiana Carden, of the Department of Rural Education for the State of California, from a conversation with a Superintendent of Public Schools. He said, "The child is sub-normal." I looked into the moody face of the lad and said, "Where did you live before you came here?" His answer, "In prunes" was quite ordinary. Migrant terms rarely give names of definite places but "in prunes," "in apples," "in hops," etc. "The boy was almost fifteen. Born in Spain, he had lived in Paris, New York, Colorado, Mexico, California." In all of those places he had rolled most likely from pillar to post and back again. In no place had he time to get fixed in any school. He was in the third grade. Just one of the millions of migrant children and he within six years of citizenship.

* * *

American children of the white race would have a valuable lesson in overcoming excitable or highly strung nerves if their training was given by American Indian teachers. So says Miss Frances Dinsmore in her book, "The American Indians and their Music." Miss Dinsmore gives one of their musical games of silence for children. Its object is to teach Indian children control under excitement.

* * *

On December 15, 1926, Dr. W. H. Grenfell, missionary explorer and doctor and his wife returned to Labrador loaded with gifts. The most wonderful gift of all is the yacht "Foam," whose owner, Captain Kirby, is volunteering to com-

mand the vessel to the frozen north in order to maintain hospital service around the Labrador Coast.

* * *

Representatives from the W. M. S. G. S. to the Annual Meeting of the Federation of Women's Boards of Foreign Missions which convened at Atlantic City were Mrs. Irvin W. Hendricks, Miss Carrie M. Kerschner, Miss Greta Hinkle, Miss Helen Trescher, Mrs. W. R. Herbster who was to take the place of Mrs. Anewalt was not able to attend. Representatives to the Council of Women for Home Missions were Mrs. B. B. Krammes, Miss Kerschner and Mrs. Lentz. Regrets were received from Mrs. Joseph Levy and Mrs. Abram Simmons.

* * *

Miss Helen Trescher, Secretary of Mission Bands and Girls' Missionary Guilds, will do field work in the East until after the meeting of the Educational Commission in February. Miss Trescher has a number of speaking engagements.

ABOARD THE PRESIDENT PIERCE

BY the time this is read, we trust our President, Mrs. Anewalt, will be home again. The following extracts have been taken from a letter written on Board the President Pierce. Many statements reflect the critical conditions existing in China. In the last issue of *THE OUTLOOK OF MISSIONS* we referred to a statement in a letter written from Mukden where Mrs. Anewalt and her party were waiting to take the train for Peking. When that letter was written they expected to sit up during the entire trip. Mrs. Anewalt says, "On the trip by rail from Keyo to Peking it was proven to us quite clearly that war was going on in China. The train was crowded night and day with a motley crowd, including many soldiers. The trainmaster wanted to hold us at Mukden two days. We insisted on going on even at the risk of sitting up all night. Fortunately two compartments were found and we were much more com-

fortable than we had any right to expect. I suspect that some of the soldiers who slept in the corridor of our cars were made to give up their compartments. Even the platforms of the coaches were filled with men. We called on Dr. Marion Firor in the hospital of the Rockefeller Institute, also on Josephine Tang, a medical student at the same place. One of our societies in the Potomac Synod is helping Miss Tang through the medical school.

"From Peking we took the train to Tientsin; from there, after a day stop-over, we took the train to Nanking. Here we traveled comfortably, but trains and railroads were well guarded. Soldiers with fixed bayonets were stationed at each end of every car with armed soldiers and armed police at all the stations. At Nanking we visited the Language School where we met our four young missionaries, Mr. Tisinger, Mr. Ehman, Miss Detweiler and Miss Flenner. From the Language School we drove to Ginling College. Ginling is beautifully located and the buildings are new and well planned. Miss Vantrain, whom I met in Atlantic City last January, was there and took us through the buildings. President, Mrs. Thurston, was absent from Ginling at the time of our visit. She was attending a conference at Shanghai where I saw her later. She invited me to a dinner with six other guests—all Ginling Committee and Board of Control people. Two of these were Ginling College graduates. Mrs. Roys and Miss Gertrude Shultz were also at Mrs. Thurston's dinner.

"We left Shanghai on the President Pierce, November 25; stopped less than 24 hours in Kobe, where we went to see the children of our missionaries who are in school there. Took the children on board ship for dinner. Next stop was Yokohama. We went home with Dr. and Mrs. Miller for the night—Dr. Schneder, Dr. Miller, Misses Pifer and Cook came to Yokohama to see us sail. We had many letters, telegrams and one radio from the missionaries, wishing us bon voyage."

WHAT DO WE ANSWER?

Do you know that:

Friday, March 4th, is the Day of Prayer for Missions?

The service is called "Pray Ye Therefore"?

Reports have come from 47 States and from Canada telling of the 1926 observance?

About 650 cities and communities sent their contributions to the Council of Women for Home Missions or to the Federation of Women's Boards of Foreign Missions for Farm and Cannery Migrants, Christian Literature for Women and Children of the Orient or Union Christian Colleges of the Orient?

Religious Work Directors in Indian Government Schools is the new object for contributions?

Do you hope that:

Many women will follow the Cycle of Prayer?

Daily Prayer will become with the women of the world a fixed habit?

The women of all denominations and every race will meet for prayer on March 4th?

Do you believe that:

A great blessing came to the woman in the small middle west town who sent this message: "The Day of Prayer was observed in my own home. I enclose the offering of 40 cents to be divided between the home and foreign objects"?

Pastors comment on the spiritual value of the observance of the day and the inspiration brought to their churches?

There is a longing in the hearts of the women of the world for a Day of Prayer?

are larger numbers of warrant cases at Ellis Island than ever before. In one month 1,063 were deported by the United States Bureau of Immigration according to its commissioner general, Harry E. Hull. This number was 34 per cent. above the average for the preceding ten months. Over half of them were sent back for being on American soil without proper visa. This has caused congestion in the warrant room of detention at Ellis Island. Families, women and children, and men are all arrested to be deported without opportunity and time to provide themselves with proper clothing and other necessities of life. The religious agencies at Ellis Island and their workers have found themselves unable to secure enough donations of clothing to meet the urgent demand."

In an effort to secure sufficient suitable clothing for immigrants at Ellis Island, the General Committee of Immigrant Aid which comprises seventeen constituent organizations having representatives at Ellis Island, has appointed a Clothing Committee, which will gratefully receive all contributions of clothes or money. Clothing can be sent direct by parcel-post to "Clothing Committee," Mr. Neubau, Social Service Department, Ellis Island, New York. Checks can be mailed to Thomas Mulholland, Treasurer, 61 Whitehall Street, New York.

TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

IF you have received a copy of "Findings on Prohibition for 1926," be sure to read it at your monthly meeting. "Instructions to Local Secretaries" have been sent to the Synodical Secretaries also. If you have not received a copy of both these leaflets, ask your Classical Secretary of Temperance for a copy. It was intended to have a questionnaire sent out each year of the triennium, but after further consideration and consultation, it seems best to send this at the end of the three years only. It is very gratifying to see the interest shown in this department and we feel sure it will continue.

CLOTHING FOR ELLIS ISLAND

Mr. Raymond E. Cole, chairman of the Ellis Island Clothing Committee, calls attention to conditions as follows: "There

WHILE WAITING FOR A CONVOY

Changteh, Hunan, China,
November 16, 1926.

Dear Friends:

The blue-weighted, grey-feathered clouds, screening off brighter skies, the slow waving of tree branches, and the low, long dip of heavy birds in flight across the grey haze of ponds, fields and one-colored houses have a look of approaching winter. The natives are wearing two, three or four layers of clothing. But some are barefooted, many are bare-legged, wearing straw sandals for shoes. Over on a river dyke, not far from here, I see a bare-legged man sitting on the back of a water buffalo. Another bare-footed man is letting a fish net down into a small nearby pond. They are cold, probably, but long years of meager existence has taught them to endure. Despite the dull background of the general scene, there are a few patches of bright green vegetable gardens. They are paradoxes to the color of winter scenes, and remind one of paradoxes in Chinese life—whose number is great.

Thanksgiving approaches and Christmas is not far away. Let us wish you a Merry Christmas and a Very Happy New Year. Since our two Christmases in the States, it seems difficult to imagine a Christmas time here. Our greater difficulty is, however, to plan where we are going to be at Christmas time. We hope we are not here, and we doubt if we will be there, supposing that THERE is Shenchow.

At present, Mrs. Beck and four children, Miss Zierdt, Mr. Snyder and I are delayed here in Changteh. Mr. Snyder and I have been here one month. People from other missions are similarly delayed. There has been no convoy of boats since the capture and release of Miss Weil, Miss Koebbe and Mr. Beck. The American Consul has strictly ordered no travel unless with convoy. The convoy has been scheduled to leave almost daily for the last two weeks. We have loaded all of our baggage on the boats and have twice prepared bread and supplies for the three weeks' trip to Shenchow. Eggs, chickens, rice, potatoes, lard, etc., etc., have been bought and put on the boats. Missionaries here in Changteh have been kindly housing and feeding us, and we are comfortable and happy in their fellowship, but we can't get settled to doing any consecutive work or study because we expect to leave at any time. It seems that the present military commander of the district has not enough soldiers to guard the convoy of 60 or 100 boats through to Shenchow, and he is not on sufficiently good terms to consult with smaller district officials and have them relay the boats through bandit territory. The folks who went up before and were robbed would probably assure us that bandits and soldiers are synonymous, and that paying for an escort practically means that ransom is being paid ahead of time. Since there are about twenty-seven foreigners wait-

THE QUIZ

- 1—Where is it easy to accept plans of interdenominational co-operation? Where difficult to put across?
- 2—What stipend is assured the frontier missionary by the United Church of Canada?
- 3—Miss Dinsmore calls attention to what kind of a game?
- 4—Day after Thanksgiving, what children were guests aboard the S. S. President Pierce?
- 5—In the Literature Chat certain funds are recommended as safe—what are they?
- 6—The President of a girls' college writes of a special occasion—who is he and of what college is he the head?
- 7—Chinese kindergarten children can now be taught our Christmas hymns. What has made this possible?
- 8—November 16, in Changteh, China, 27 foreigners were waiting for what?
- 9—Complete the sentence, "The first task of Home Missions is—"
- 10—Give Mrs. D. W. Fleming's quotation from Betty Webb's article.

ing to go with this convoy, we trust that the ransom which we prepay will be sufficient to divide among various groups, so none will have need of robbing boats. But winter time is coming and some of those unpaid soldiers will be suffering for clothing and food. A report was sent to us last night that the boats were to leave today. Mr. Snyder has gone to the officials to verify the information, but since he has not yet returned, I don't

know whether we are going to leave today, tomorrow, next day or next week.

We, on the field, are very anxious about the February Jubilee Fund and are praying that our Board may rise, freed of the weight of debt.

Very cordially, and remembering the closer contacts which our year in America afforded us with the home workers,

GRACE WALBORN SNYDER.

THE MAGIC CITY

Helen Trescher

Atlantic City! Magic place of roaring surf, splashing waves, brilliant sunshine, invigorating air, and fascinating shops!

Magic in other ways, too. Last week, when the Federation of Woman's Boards of Foreign Missions of North America assembled for the annual meeting, the most wonderful visions of Truth and Justice and Service, were conjured by the wands of these able women. With great eagerness, and with great open-mindedness, they searched for the answers to these problems confronting them.

One could not help being impressed by the valiant effort they made to understand and appreciate young people, not as a problem, but as a force, commanding attention. One entire afternoon was devoted to a group of young people, to discuss "The Contribution of Youth to the Family of Nations." What are the conditions of the field which especially challenge youth? What are the elements of foreign missions today, which most attract youth?

No magic here—but facts! In answering, youth did not put the emphasis particularly on a "call" to the foreign field. The appeal came to them, through a desire to actually do something. Most of our young people have a burning, almost *fierce* desire to live—to be up against realities, to begin at the bottom, and to push away the obstacles with their own hands. They feel the appeal of a great service, that has met a great human need, and often it is this interest that grips their imagination. There is a tremendous appeal to the person with the pioneer spirit, and to those who have a deep reverence for the truth.

What do our young people want? They want facts! They want a goal! They want to act! This was the substance of Mrs. D. J. Fleming's address, as, with keen insight to youth's heart, she told of the discussions she heard at the Milwaukee Conference. "They are tired of our blunders, and want to know the why-why-why of them, and how they may remedy the trouble." Mrs. Fleming quoted from an article written by Miss Betty Webb, "The big question of youth, is how to get the dynamic to live. Thousands want to venture out, but they have no goal, no convictions to back them up."

Again, these women waved their wands, and seemed to find the answer to youth's problems, in their own hearts, and in the home life of their children. "We have failed to put the atmosphere of reverence into our own homes. We have failed to practise the precepts of Jesus in our own lives, in more than a superficial or half-hearted way. We have failed to *live* what we profess." The core of the problem! With what humility these women confessed their share in the trouble. But that was not the end. Each woman determined to do her part in remedying the matter, in every possible way.

Wonderful plans are being made for the Day of Prayer, to be observed March 4, 1927. No longer is it a local or state or national matter. It has become an *international* Day of Prayer! Copies of the programs have been sent out to the missionaries in the foreign fields, who are planning to use them in their sections

Think of it! People in Japan and Africa, in China, and in Moslem lands, all joining with those in America, in prayer to the Father of all. Surely great wonders can be accomplished in this whole-souled effort to become one, in prayer.

Special effort will be made to have services for all girls, during the evening of the Day of Prayer. It is particularly urged that the girls of all the races represented in a city, have this opportunity of coming together before their Father.

There are a thousand other things to tell about that wonderful conference. Miss Cora Simpson, Secretary of the N. A. C., told of a few of her thrilling experiences as she traveled from one hospital to another, in China. To the young

girl who wants her life to be brilliantly colored, as well as of inestimable service, to her, the life of a missionary nurse offers every opportunity. Dr. Timothy Lew, Secretary of the China Christian Council, gave a marvelous insight to the requisites of a Family of Nations. Every address was full of inspiration, every discussion threw new light on the problems of the missionary enterprise. Every delegate came away from that conference filled with a new desire to be worthy of the honor entrusted them, as leaders in missionary work, and with a burning desire to have others feel the same interest, that they feel. It was indeed a Magic City that we visited.

"THE MULTIPLYING OF THE MUSTARD SEED"

AT the recent sessions of the Federation of Woman's Boards of Foreign Missions of North America, the report of the Committee on Christian Literature for Women and Children in Mission Fields was at once the cause of great rejoicing and heart-rending regret. When the Committee showed what results had been achieved with limited funds, the conference felt that God had indeed multiplied the mustard seed. However, when they realized that they were "just playing around the edge" of the great Christian task, hearts were sad to think that the Church of Jesus Christ has been so slow in seizing opportunities in a wide-open world.

A few thousand dollars, given by the Woman's Boards and by the great interdenominational agencies form the chief source of revenue of this Committee. Year by year the gifts for the budget have slowly increased from a few hundred dollars in 1913 to about \$8,000 in 1926. Conspicuous among the gifts have been the offerings of the Day of Prayer Services. This year the Committee received, as its portion of these Day of Prayer gifts, \$2,050—this amount coming from every state in the Union except Utah. The harvest from these contributions, small in themselves but together a great outpouring for the kingdom of God, has been truly a thousand fold. Every

year more and more women and children are learning to read, but alas, in many of the fields the poverty of books or pamphlets for Christian people is appalling. In such lands, a Christian book brings a new "light of love."

Careful statements are prepared each year, showing just how the budget is spent. Some of the accomplishments follow. In China, "Happy Childhood," the monthly magazine of sixteen pages with stories, puzzles, Sunday School lesson comments and many features which appeal to young and old alike, reaches approximately 950,000 readers. The staff prepares, also, picture sets and books which go to almost every province in China. Other publications in this country are "The Women's Messenger," a home magazine for Chinese women, and "A Book of Christmas Music" prepared by a young Chinese kindergartner and made possible by a grant of \$500.

The "Treasure Chest," published in three vernaculars of India—two new vernacular editions have been requested and one-half expense guaranteed, reaches about 15,000 children in these language areas.

Eager Japanese boys and girls are seeking for reading matter and are finding an abundance of bad material. A paltry \$300 yearly has been used to distribute free copies of "Ai no Hikari"

among young and old, rich and poor, from whom it receives a warm welcome. So does "Shokoshu," a little Sunday School paper for the younger ones.

It is hoped that sufficient funds will be available to make possible the publication, in Constantinople, of a new magazine for Moslem young people.

Mrs. Peabody's beautiful little book, "Prayers for Little Children" has been printed in Chinese and in two vernaculars of India. This fact will be of interest to the many boys and girls in America who have enjoyed it.

Why shall urgent calls for material suited to the needs of women and children continue to be unanswered when only \$50 will publish a book by which thousands of hungry minds may be fed and even a \$10 gift may be enough to put a helpful pamphlet in circulation? The proposed budget for this Committee during 1927 is \$10,000. On the current budget leaflet of the W. M. S. G. S., under Foreign Thank Offering, you will find the item—Christian Literature for Foreign Lands—\$125.00. In this way, as well as in the Day of Prayer Offerings, we are having a share in a great work.

RURAL LEADERSHIP AS YOUTH SEES IT

Cecil Hedrick

I COULD wish nothing better as the objective of the rural church program than the interdenominational emphasis which has been stressed in the admirable presentation which has just preceded mine. It tempts me to place my fourth point first, but since outlines are as they are, I shall give interdenominationalism its due emphasis at the proper time.

The first qualification of a leader in a rural church is that he love people. So many pastors love only their work, their preaching and being in a position of prestige in the community. But this is not sufficient; he must be a part of their life. If their factions divide them into groups his love for everyone must transcend the differences. He thereby becomes a socializing factor in the community welding together all of its elements. Shaking hands with one person in one group and with equal emphasis someone of another group, he demonstrates and lives the life and attitude which the community needs. If it be an agricultural community, his interests must be agricultural. Aloofness from the people and their work is fatal. If the pastor loves every individual in his community, especially the outcasts, he has gone a long way toward ushering in the spirit which he wants to dominate the minds of the people, "That ye love one another."

I contend, further, that a rural pastor's chief interest should be in the young

people of the community. Some wonder how the older people can fit into a church program built definitely for the young people, and my answer is that the young people constitute the field of service for the church. In most rural churches there is no industrial problem and many times no racial problem, but there are always young people who will respond to interest taken in them and there are always older people who will take up the challenge. Summer conferences and mid-winter institutes are decided contributions to the lives of young people from rural communities when they have a chance to attend. A thorough-going social program (built to serve the needs of the young people, not just as bait to attendance at church gatherings on Sunday) is probably one of the largest fields of service possible for a rural church to perform for the community. Furthermore, in order to do away with the danger of letting pastoral calling degenerate into calls at the homes of the pious people only, it is my opinion that the minister should place an over-emphasis upon his contacts with the young people. This type of contact would not be identical with a pastoral call at the home of an elder, but it might be more effective in that it would establish a bond of friendship between the pastor and his most important group of parishioners, the youth of the community. Even his min-

istering from the pulpit should be of such a nature that it will be couched in the terms of young people and will prepare them for college thought and outlook.

The only qualification which I feel free to put upon the thinking and belief of the prospective pastor of a rural church is that he be not biased against colleges, sciences, and psychology. A certain amount of evolution has to be granted, a psychological approach to many of the problems of life has to be used, and for a minister to so conceive of his religion that it excludes these facts is only to prepare the soil for future disbelief of the young person in religion. Rather, it is my opinion that the church should so prepare the minds of young people that college life will further establish their trust in religion and religious people instead of shaking to the foundations the false structure which is often so unscientifically erected by dogmatic statements.

Because of the nature of the rural community I am convinced that any person going into church work in such a parish should be an out-and-out interdenominationalist. If he is situated in an open country neighborhood the fact that the people come from so many different backgrounds makes it imperative that he speak in terms of the whole community. If it be a Presbyterian church ministering to the whole community, let the name "Presbyterian" be dropped and the cause of the Kingdom be uppermost in all appeals for funds. That the funds go through the channel of the denominational church is taken for granted with no more thought concerning that particular aspect of church life. What I am trying to say is that an appeal to denominational loyalty in a rural church is of more harm than good. If the church be in a community where there are other churches, all the co-operation possible should take place; and in case it is the candid judgment of the pastor that his particular church should give up the competition for the sake of the community, let him so report to the authorities of the church. A vivid memory is mine with reference to where our home mission money is spent. In a neighboring town from where I was preaching there were six churches and

the one which seemed most ineffective was a Presbyterian church. In order to maintain it the Home Missions committee gave it six hundred dollars per year. Many rural churches serving the whole community without any competition are giving money to carry on such projects but are constantly led to believe that they are supporting mission schools in Tennessee or Alabama. But these open-country churches are often denied funds in the event they feel too keenly the burden of self-support.

As to the matter of recruiting young men to enter the rural church ministry, I am in favor of utilizing college men whenever possible providing they are of the type who actually care for other people, are primarily interested in the young people of the church and community, have no bias against scientific investigation and are interdenominationalists. But instead of drawing just from those who volunteer for such work, I believe in asking those young men who have shown interest in church work, are of clean morals, and have shown ability in leadership to take over certain parishes as service work. This gets away from the commercial aspect of wanting to preach, it insures against over-piety and self-consciousness on the part of the young pastor, and it abolishes too close a fellowship between the very religious people of the community and their pastor. To pay attention only to the churchgoers automatically excludes those who most need the friendship of the minister. But to serve and befriend everyone in the community impartially alienates no one; it actually puts into practice the principles of love which we as ministers extol.

The inability to keep competent men in the rural ministry is partially due to the disproportion of salaries. In my opinion it is not by the method of pensions, but by the method used in the foreign field that the ministry will reach a Christian attitude in the acceptance of money for providing of life's necessities. The move which is on foot to bring in a common sharing scheme of distribution is something we must push as individuals interested in the rural church problem.

In closing, I return to the purpose of

the church in the rural community. I conceive of it as the meeting of the needs of the people. This means far more than evangelism. It means caring for the recreational needs in most communities and paying attention to those spiritual needs which cannot be met by merely joining the church. It must institute the spirit of friendship and inclusive love, and free itself from the exclusiveness so

often exemplified by the adherents to the "saved and unsaved" theories. The purpose of the church must go far beyond the expounding of theological doctrines as a means of meeting the needs of the people. It may mean that each individual will be treated separately in the working out of the problems of life which face him.

IMPRESSIONS OF THE 40TH ANNIVERSARY, MIYAGI COLLEGE

THE celebration of the 40th anniversary of the founding of Miyagi College has passed into history. For a whole year previous to October 20, preparations were being made both in Japan and in the United States for the appropriate commemoration of this event, fraught with so much rejoicing and world-wide benefits.

Autumn could not possibly have been more gracious than when she granted us perfect weather for the anniversary. This was a very decided aid in bringing us capacity audiences at each of the several occurrences of the week. The audiences, however, were not only large, but deeply sympathetic and responsive to the different moods that characterized the various events on the general program. The main ceremony was stately and solemn yet triumphant in spirit. The numerous speakers on the program either referred feelingly to the many sacrifices and the countless prayers that made the present Miyagi College possible, or endeavored to enumerate the definite blessings which the School has brought to the individual students to Sendai, to Japan, and to the world. The Concert, the Field Day, the Literary Society Anniversary, and the Bazaar, all showed faithfulness and preparedness in all who took part. In everything, one could notice a feeling of joy and deep gratitude to the

Father in heaven for His great goodness to Miyagi College during these forty years.

The presence of so large a number of alumnae, their unstinted words of encouragement, and their sincere spirit of helpfulness on every occasion, constituted, no doubt, the very soul of the entire celebration. They are the living fruits by which alone the School can, and must, be fairly judged. We may well feel proud of our graduates, spread over a large part of the world, each in her own way living the Christ life which she learned while in School.

The special guests from America and the Japanese leaders all properly stressed the fact that the marked success of Miyagi College was the direct result of faith in Jesus Christ on the part of teachers, students, and graduates, and also that all future aspirations to greatness worthy of the name on the part of the College, must be definitely and wholeheartedly founded on the Rock of Ages, the God from whom all blessings flow.

Miyagi College begins the second forty years of her history with an overflowing sense of gratitude for what God has wrought, and with that firm conviction so clearly expressed by St. Paul: "For other foundation can no man lay than that which is laid, which is Jesus Christ."

ALEN K. FAUST.

"I always enjoy every number and then hand them on to a friend who also enjoys them."

MISS EDNA E. BEACHLEY, *Frederick, Md.*

DEPARTMENT OF CHRISTIAN STEWARDSHIP

Mrs. John Lentz, Secretary

THE General Synod and the Woman's Missionary Society of General Synod have designated the month of March as Stewardship month. Coming as it does during the Lenten season, when we think of the "great sacrifice" made for us, we should count it a pleasure and privilege to study ways in which we can render some little service for "Him, who died."

Our stewardship program deserves special attention and extra effort. Make it as attractive as you can. Our stewardship secretaries have an important part to play, do it willingly and well.

The stewardship essay contest closes on March 20th. As a woman's organization we are interested in the future welfare of the children of the church. There is no better way to disseminate stewardship knowledge than to encourage our children and young people to study the subject with a view toward entering the Essay Contest. Perhaps your local society can offer a prize to stimulate interest in your own church. We are anxious that many more of our Mission Bands and Girl's Guilds take an active part in this stewardship essay contest. Where the congregations have never been represented, now is the time to begin.

Many of our congregations observe stewardship acknowledgment week during March; in this way many are led to think about God's ownership of their money. If He owns a definite portion of this week's income, why not of every other week's income? If your congregation does not observe this week, perhaps the women of your Missionary Society will give it a trial. When others see the wonderful results it will be an incentive for them to set aside a definite portion of their income for a week or a month or a year—perhaps for life.

Will the Woman's Missionary Society make the most of this month to push the leaven of stewardship into our denomina-

tion as a whole so that the lump will be leavened? We can if we will.

"The voice of the church today is everywhere calling upon her members to behold the fields all over the world are now white unto the harvest and the laborers by the thousand are waiting employ but the treasury is either so low or altogether empty that only a few can be engaged for the work . . . The day is now come when her members in large numbers no longer count their riches by hundred and thousand, but many of them count millions, and still the treasury is empty.

"With the harvest ripe and the laborers ready and the silver and gold multiplied, why is the work delayed? It is because the command "Bring ye all the tithes into the storehouse that there may be meat in mine house," has not been obeyed; so the church, the Bride of Christ, could not send forth her preachers and teachers of righteousness in obedience to her Lord's command, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost? But how can they be taught unless teachers be sent and how can they be sent without means and why are there no means? Because we have robbed God and disregarded His plan."



CHALDEAN CHRISTIAN GIRLS OF TELL KEF,
NEAR MOSUL, MESOPOTAMIA, IN THEIR
HOLIDAY ATTIRE

Literature Chat

CARRIE M. KERSCHNER

AT the beginning of a New Year one naturally thinks of resolutions. Retrospective impressions are good but are of little real value unless we decide to do things differently. Some people who have a checking account at a bank draw so heavily day after day that they have a very small reserve at the end of the month. What they need to do, if they are ever to have any financial strength, is to build up their reserve.

After all, is not the building of reserves the great thing one should strive for as one grows older—financial reserve—intellectual reserve—spiritual reserve?

For example, you have had four successful months in your Missionary Society, in your Girls' Guild, in your Mission Band. You have drawn "checks" upon your intellectual reserves during all this time. Do they need building up at this, the best period of the year for Mission study? Then get the supply of study books, leaflets and other helps at once. You can never draw on the stock at the depositories too heavily. There is no "service charge" if you do, but of course Christ's children pay their bills promptly and often send money with orders.

The book for Intermediates entitled "Tales from Moslem Lands" has been off the press several weeks. It sells for 40c and is intended primarily for leaders. Refer to previous issues of THE OUTLOOK for announcements about other study books. Suggestions to leaders, 15c, are available for all of the adult and senior books.

If your Mission Band reserve is running low, order "Letter to Mothers of Tiny Tots." This shall be used as a personal letter for Mission Band leaders to send to mothers of tots who should belong to the Band. Price, 3c each; 30c per dozen. Children love games. "Across Africa with Livingstone" is one from which much geographical and missionary knowledge will be acquired. Easy to

play, it will appeal to all "Banders." 60c postpaid.

Perchance your spiritual reserves need "building up"? The Prayer Calendars, 25c each; \$2.00 per dozen, will aid you in this and so will "Prayers for Women Workers," \$1.25; "Prayers for Girls," 35c; "Prayers for Boys," 35c, and "Prayers for Little Children," 25c. The Day of Prayer material is ready. Every classical president has received a letter with samples of the "program" and "call" and has sent similar letters and samples to each local president. Isn't it thrilling to know that Christian women all over the world will unite in Prayer for Missions on March 4th! Programs are 2c each; \$1.75 per 100 lots. Fifty programs will cost \$1.00. On each "Call" there is a "Cycle" of prayer to be used from now until March 4th. The "Retreat" sells for 10c and is intended for leaders. Please order early so there will be no disappointments.

If your supply of Thank Offering Boxes needs to be replenished remember they are to be ordered from either depository. They are free, but it helps if postage is sent.

If you have attended to the strengthening of your intellectual and spiritual reserve the "building up" of the financial reserve of your society will be assured.

Eastern and Potomac Synods should order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia. All other Synods should order from the Woman's Missionary Society 2969 W. 25th Street, Cleveland, Ohio.

IMPORTANT!

Dear Statistical and Department Secretaries:

We have begun the last quarter of our year's work and are facing the time for the gathering of reports. If we are to have good, accurate reports, we must begin to think seriously about them *now*. Each officer must do her work promptly and according to instructions.

Every year the Statistical Secretary of W. M. S. G. S. has had to correct numerous mistakes and has been caused great anxiety by secretaries being late in

sending in reports. Last year it was necessary for her to send telegrams and use the long distance telephone in order to get her own report completed in time for printing. This means a needless and inestimable waste of time, money and energy.

A noted educator said recently, "Tardiness and irregularity are costly. They cause an inestimable loss to any system—school, church, home or the business world."

Therefore, we challenge you—you, Statistical Secretary; you Department Secretary—to help us to set and reach a new-old goal this year:

Every report verified by Classical and Synodical officers, before it is passed onto the higher organization.

All reports forwarded on scheduled time.

Not one report late. Nobody TARDY.

That the time for sending in reports may be clear to both Statistical and Department Secretaries, we call your attention to Cabinet Minutes, 1925, page 62, Section 25:

"All local reports by April 1st; all classical reports by April 10th; all Synodical reports by April 15th; all General Synodical reports by April 20th; all reports for the Statistical Secretary, W. M. S. G. S., by May 1st."

The Classical Statistical Secretary gathers her report as follows:

Moneys of each local society from Classical Treasurer; Membership from Classical Secretary of Organization and Membership; Girls' Missionary Guilds from Classical Secretary of Girls' Missionary Guilds; Mission Band from Classical Secretary of Mission Bands; Life and In Memoriam Members from Classical Secretary of Life and In Memoriam Members; Thank Offering from Classical Secretary of Thank Offering.

Each secretary should make three reports—one for Classical, one for Synodical and one for her own file.

Classical or Synodical Life and In Memoriam Members *should not* be reported in the General Life and In Memoriam column.

Let us not forget that the apportionment for May 1st, 1927, to May 1st, 1928,

will be based on the membership reported at the 1927 Cabinet meeting. So again, we urge you to be very careful and accurate in reporting membership.

Synodical Secretaries will please pass this information to Classical Secretaries.

Very sincerely yours in His service,

(Miss) S. ELIZABETH ZIMMERMAN,

General Statistical Secretary.

Berlin, Pa.

The Mission Band

LUCY WELTY, *Secretary*

WHERE ARE WE GOING?

IT IS well for us at the beginning of this new year to stop and consider: What are we doing? Where are we going? The following table will tell what we are doing.

Synods	Congregations	Mission Bands	S. S. Enrollment	M. B. Members
Eastern	574	87	147,600	3,447
Potomac	318	64	59,856	1,450
Ohio	271	66	57,259	1,628
Northwest	214	14	14,242	325
Pittsburgh	182	42	29,785	1,247
Mid-West	126	22	19,451	499
German E.	50	7	11,857	175
Totals	1,735	302	340,050	8,771

Is this a creditable record? Very much so for those who can read the above table and say, "Our congregation has a Mission Band, fully organized, well equipped and adequately supported by our W. M. S."

Where are we going? We are going straight toward the 100% goal! Our yesterdays have gone, our tomorrows will never come.

We have only our todays. "Now is the accepted time! now is the day of salvation." We have only to *show* that we are interested in the Missionary Education of our children. We may not be able to push this work in our congregation but we can use our influence to help others to do so. We can speak for it—never *against* it. It is not enough to merely find a leader for this work but we

must encourage and support her. How much the future of the W. M. S. depends on our children! How much more does the real religious spirit of the child depend on a missionary point of view. Our children today cannot be reached, much less held, by merit cards and New Testaments. But they may easily be reached and held by the merits of real service and a New Testament spirit. Who will prepare the atmosphere for the child that he may "grow and wax strong in the wisdom and strength of His might."

The following are the New Bands organized or re-organized since August 1926:

Zion's, Moraine City, Ohio, members 8; Trinity, Conover, N. C., members 20; Grace, Jeannette, Pa., members 30; First,

Bluffton, Ind., members 25; Trinity, Akron, Ohio, members 21; Goss Memorial, Kenmore, Ohio, members 30; First, Charlotte, N. C., members 14.



BOYS IN OUR SCHOOL AT BAGHDAD TAKING THE PART OF "THE WISE MEN" IN THE CHRISTMAS PROGRAM. MANY OF THOSE WHO TOOK PART IN THE PROGRAM WERE MOSLEMS

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. Geo. Meinke.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner.

Phillipsburg, N. J.

First, Burlington, N. C.

Mrs. Z. A. Fowler.

Grace, Detroit, Mich.

Mrs. L. H. Franks

Waukegan, Ill.

Mrs. S. F. Joyce

St. John's, Whetstone, Ohio

Mrs. C. R. Gibson

R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

Third, Youngstown, Ohio.

Mrs. L. V. Keslar.

St. Luke's, Brooklyn, N. Y.

Miss Kathryn M. Planck.

St. Paul's, East Allentown, Pa.

Miss Sallie Kresge.

Zion's Church, Culver, Ind.

Mrs. Clemmens Miller.

First, Gary, Ind.

Mrs. Chas. Stephan

Christ, Codorus, Pa.

Miss Gertrude Crone

The Future of Our Foreign Mission Work

WHAT SHALL IT BE?

Pastors and members of the Reformed Church are being supplied, as never before, with the facts of the critical situation that is confronting the Board of Foreign Missions at this time.

Every effort is being made to inform the Church of an impending *crisis*, facing our great and truly hopeful work in Japan, China and Mesopotamia.

Many voices are crying out during the month of February, with a single challenge: "*Shall we continue this splendidly glorious work in Japan, China and Mesopotamia, on the present basis, or call a halt and face defeat?*"

WHAT Will YOUR Answer Be?

THE DEBT of \$348,000 *must be paid*. There is no other way for the Church to be true to its divine mission in the world.

To refuse to pay it would mean to cut off the support of some missionaries and throw them out of their life-work. It would mean the closing of some churches, schools, and hospitals, built up after years of patient and self-denying labors. It would mean that our Church had broken faith with Jesus Christ, Whose parting wish was: "Go ye into all the world and preach the Gospel to every creature."

There is ONE WAY to get rid of the debt, and ONLY one, and that is by EVERY MEMBER of our Church ENROLLING AS A CONTRIBUTOR to the Jubilee Anniversary Fund by giving at least ONE DOLLAR.

WHAT NEGLECT WILL MEAN

To neglect to give NOW may mean a RETREAT for the Church, a DEFEAT for the missionaries, and a DENIAL of the Lord.

WHO OF US WILL REFUSE TO GIVE A LITTLE, TO WHOM SO MUCH HAS BEEN GIVEN?

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: 310 Schaff Building, 1505 Race Street, Philadelphia

BOARD OF HOME MISSIONS

President,
Rev. Charles E. Miller, D.D., LL.D.

Vice-President,
Rev. C. B. Schneider, D.D.

General Secretary,
Rev. Charles E. Schaeffer, D.D.

Recording Secretary,
Rev. Frederick C. Seitz, D.D.

Treasurer,
Joseph S. Wise
Superintendents,

Joseph S. Wise, Church-building.
Rev. James M. Mullan, Eastern.
Rev. John C. Horning, D.D., Central-West.
Rev. Edward F. Evemeyer, Pacific Coast.
Rev. T. P. Bolliger, D.D., Northwest.
Ralph S. Adams, Country Life.

Field Secretary,
Rev. William F. DeLong, D.D.
Attorney for the Board,
F. C. Brunhouse, Esq.

Members of the Executive Committee,
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. Frederick C. Seitz, D.D., Rev. C. B. Alspach, D.D., Elder F. C. Brunhouse, Esq.

Members of the Board
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. C. B. Alspach, D.D., Rev. Jacob Schmidt, Rev. Frederick C. Seitz, D.D., Rev. H. Nevin Kerst, D.D., Rev. Josias Friedli, Rev. J. C. Leonard, D.D., Elder F. C. Brunhouse, Esq., Elder E. L. Coblentz, Esq., Elder E. J. Titlow, Elder W. A. Ashbaugh.

BOARD OF FOREIGN MISSIONS

President,
Rev. Charles E. Creitz, D.D.

Vice-President,
Hon. Horace Ankeney.

Secretary,
Rev. Allen R. Bartholomew, D.D.

Assistant Secretary,
Rev. John H. Poorman.

Treasurer,
Rev. Albert S. Bromer.
Treasurer Emeritus,
Elder Joseph L. Lemberger, Phar.D.

Legal Advisor,
Elder John W. Appel, Esq.

Field Secretaries.
Rev. Jacob G. Rupp, D.D., Allentown, Pa.
Rev. Daniel Burghalter, D.D., Tiffin, Ohio.

Field Worker,
Miss Alliene S. DeChant, Hanover, Pa.
Medical Examiner,
Dr. John H. Dubbs.

Members of the Executive Committee,
Rev. Charles E. Creitz, D.D., Hon. Horace Ankeney, Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, Rev. George W. Richards, D.D., LL.D., Elder Joseph L. Lemberger, Phar.D., Elder David A. Miller, Elder J. Q. Truxal, Esq.

Members of the Board,
Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Rev. Edwin W. Lentz, D.D., Elder John W. Appel, Esq., Elder George F. Bareis, Elder William W. Anspach, Elder Horace Ankeney, Elder David A. Miller, Elder J. Q. Truxal, Esq., Elder Henry C. Heckerman.

Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

President,
Mrs. L. L. Anewalt, 814 Walnut street, Allentown, Pa.

Vice-Presidents,
Mrs. B. B. Krammes, 14 Clinton avenue, Tiffin, Ohio.

Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.

Recording Secretary,
Mrs. Joseph Levy, Somerset, Pa.

Corresponding Secretary,
Mrs. F. W. Leich, 600 Elberon avenue, Dayton, Ohio.

Treasurer,
Mrs. R. W. Herbster, Prospect, Ohio.

Statistical Secretary
Miss S. Elizabeth Zimmerman, 303 Diamond street, Berlin, Pa.

Executive Secretary,
Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.

Director, Educational Commission,
Mrs. Irvin W. Hendricks, 259 S. Main street, Chambersburg, Pa.

Literature and Student Secretary,
Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.

Secretary of Thank Offering,
Mrs. F. R. Casselman, 204 S. Market street, Winchester, Va.

Secretary of Life Members and Members in Memoriam,
Mrs. J. W. Fillman, 2213 Tioga street, Philadelphia, Pa.

Secretary of Mission Band Department,
Miss Lucy Welty, c/o St. Paul's Orphans' Home, Greenville, Pa.

Secretary of Girls' Missionary Guilds and Field Worker of Mission Bands,
Miss Helen Trescher, 2969 W. 25th street, Cleveland, Ohio.

Secretary of Printing,
Mrs. Henry S. Gekeler, 3861 W. 20th street, Cleveland, Ohio.

W. M. S. Editor OUTLOOK OF MISSIONS,
Mrs. E. W. Lentz, Bangor, Pa.

Historian,
Mrs. F. H. Diehm, 255 Hamilton street, Rochester, N. Y.

Secretary of Temperance,
Mrs. C. C. Bost, Hickory, N. C.

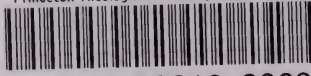
Secretary of Stewardship,
Mrs. John Lentz, Milton, Pa.

Secretary, Central West,
Mrs. L. P. Back, Sauk City, Wis.

Secretary, Organization and Membership,
Mrs. Abram Simmons, 203 E. Washington street, Bluffton, Ind.

I-7 v.19
Outlook of Misisions

Princeton Theological Seminary-Speer Library



1 1012 00319 3069